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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

Messages of the Vedss.—Dr. A. C. L.s, Ph. D

A Peep into the Puranas—Pt. Chamupati M. A.

The Lahore Riots.

Full contents inside cover.

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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।

"Of all gifts true of the Divine knowledge is the highest and the noblest."—Manu.

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MESSAGES OF THE VEDAS.*

(By Dr. A. C. Das, M. A., Ph. D.)

TO my mind, there are certain important messages of the Vedas which we shall do well to ponder over and fully understand.

* * * *

The First Great Message is that Aryan culture is indigenous to the Punjab and is older than any culture that we know of, and that this ancient land was the cradle of the Aryan race, where our ancestors lived, and, through untold millenniums, laboured to build up a civilisation, liberal and comprehensive in character, and full of potentialities for the good of humanity as a whole.

* From Shriyut A. C. Das's presidential address delivered at the Sarasvati Sammelanam, held on the occasion of Gurukula Silver Jubilee.

* * * *

The Second Great Message of the Vedas is that our ancient ancestors were a united people, without any division into numerous castes, as at present, and without any restriction as regards inter-marriage and inter-dining..... There is only one *mantra* in the *Tenth Mandala*,..... which distinctly mentions the four castes (Rv. x, 90, 12). Scholars are disposed to look upon this *mantra* as a later interpolation made by designing men, but I do not share this view. The existence of this *mantra* undoubtedly goes to show that the four castes were being gradually evolved in Aryan society, according to the particular tendencies (*gunas*) and occupations of men, but there is nothing to prove that the caste-rules were hard and fast, as at present, and prevented any worthy man of a particular class or caste from being admitted into another. These castes were more like *classes* than any thing else, with no bar against inter-dining and inter-marriage. The son of a Rishi was a physician and his daughter a grinder of corn (Rv. ix. 112, 3,) and the son of a female slave दास्याःपुत्रः became a Rishi in those days (*Ait. Brah.* ii, 8, 1; *Kau. Brah.* xii, 3). The latter whose name was Kavasa was greeted by Vasistha.....

* * * *

The Third Great Message of the Vedas is that woman should be looked upon as an equal of man, possessing equal rights and privileges. The status of the Aryan woman in the Vedic age was high. She was never married in her infancy, and allowed to grow up into youthful womanhood in her father's home, and to make a suitable choice of her husband. She was the mistress of her own house, having complete control over the domestic servants, performed the worship of Fire and of the Devas with her husband, and was honoured and respected by her husband, children and relations. Ladies could become Risis, and Ghosa, Lopamudra and Visvavara composed Vedic hymns, and performed the duties of a Hotri also at a sacrifice.

* * * *

The Fourth Great Message of the Vedas is that our ancient ancestors were a people with domestic instincts free from the domination of Autocrats, Plutocrats or Priestcrafts and framed their own constitution, elected their own king, willingly paid taxes for the

maintenance of the Government presided over by the king and his representative councils, withheld the payment of their taxes, if the Government failed to discharge its duties properly, and even deposed the king when he proved to be tyrannical or oppressive.....In the Rigveda (x. 124, 8) we come across the passage *Viso na rajanam vrnana*, which means "like people or subjects choosing or electing a king." There is another hymn (Rv. x. 173) which indicates that the stability of a king on the throne was contingent on the good-will of his subjects.

* * * *

The Fifth Great Message of the Vedas is that we can build a Greater India and spread Aryan culture all over the world as our ancient ancestors did in the Vedic times, uplifting the human race, and as was done by the Buddhist missionaries going abroad from India in still later times. The Rigvedic Panis, Vaniks or Aryan merchants visited the then known world in their merchant-ships, which the Rigveda makes frequent mention of, bringing wealth into our country from abroad and spreading Aryan culture in the Deccan, Mesopotamia, Phoenicia and Egypt. Prof. Nilsson has discovered relics of an ancient civilisation on the coasts of far-off Norway, which he surmises to have been taken there by traders who resembled the Hindus (*Prehistoric Times* pp. 67-71).....

* * * *

The Sixth Great Message of the Vedas is that we should look to the land as the source of our wealth and support and betake ourselves to agriculture in right earnest, adopting of course the present improved scientific methods, and manufacture all the necessaries of our life including our clothing. The Vedic Aryans were eminently an agricultural people, possessing vast herds of cattle which were regarded as wealth, and manufacturing everything that they required for their use.....

* * * *

The Seventh Great Message of the Vedas is that we have got to know ourselves and realise Brahman in our souls, and through Brahman, the unity of human race, and thus to effect our emancipation from the bonds of superstitions that serve only to retard our spiritual progress and prevent us from living up to the highest ideals

of true manhood. We should learn to see God in every thing and every thing in God. Our love of God should be as wide as the Universe itself, comprising within its vast compass, not only humanity as a whole, without any distinction of race, caste or creed, but also life in every shape and form ; and our mind and soul should be saturated with a world-wide .good-will and compassion for all living creatures, such as the great Buddha felt and taught to mankind, and such as our Risis and Sannyasis sacrificed and are still sacrificing everything to cultivate and realise. This is the greatest of all the Messages of the Vedas, and the world is now eagerly waiting to receive it. But it is we who have to deliver it, and by delivering it, bring peace and happiness among the human races who, in their mad pursuit after self-aggrandisement, have been, at the present moment, cutting each other's throat, like brute savages, and thwarting, oppressing and annihilating each other.

THE GURUKULA AT KANGRI.

(By Miss Lester.)

THE Jungle, the Ganges, the Himalayas—the very sound of the names has always been sufficient to weave a spell of mystery and awe for me; my imagination has ever been at work creating Indian sights and sounds and scents. I have often climbed snow-covered mountains in my dreams. Repeatedly I have shut my eyes for a few moments to the atrocity of overcrowded, dingy, East London life and looked with my mind's eye upon the brightly coloured plumage of Indian birds, the pure grace of a lotus, the shade of a great forest, the restful spaciousness of India. In the dark post-war days when hunger and bitterness were stalking through Europe still unashamed, making havoc of precious lives, I was often saved from despair by opening the bound volume of 'Young India' and reading of the adventures in freedom which Mahatmaji and his followers were experiencing,—for going to prison is one of the adventures of freedom.

They say that 'one generation accomplishes what the previous generation only dreamed of.' Little did I dream that 'going to India' was to be translated for me from the sphere of Vision into actuality.

But so it was. Suddenly every thing was arranged for me by an Indian friend ; an English Christian preacher, a lover of the peoples of all nations, offered to pay my travelling expenses ; Mahatmaji and the Poet offered me hospitality and I set out.

When anticipation and imagination had soared so high, must not realization be expected to fall short ? Soberly I can answer that the reality has far outrun my dreams. You fortunate Indian brothers ! What a wonderful heritage is yours ! An inheritance of beauty and dignity which the most violent incidents in your chequered national history have never been able to destroy !

At the Satyagraha Ashram I met one of the Gurukula Professors who invited my nephew and me to Kangri. We crossed the blue Ganges under the benediction of the Himalayan snows and set out on the four mile walk which leads through the jungle to the Pakka Dharmashala of the Gurukula.

Here we have been treated—shall I say like kings ? But no king or prince alas ! is ever allowed to break through the trammels and shackles of state convention so as to enjoy the sense of equal comradeship which has been our joyous experience here.

At a quarter to six the first morning we were summoned from our verandah to worship. On the flat roof of the college we squatted in a circle to pray by star-light. Then the sacrificial fire was lit by four students seated in the centre who fed it continually with sweet-smelling herbs and ghee, in order to purify the atmosphere and induce contemplation. After about 20 minutes came the closing prayer for peace in which the voices die away into silence with the repetition of the word ' Santi, Santi, Santi.' The group broke up, the young men going about their business while we lingered by the parapet to watch the Ganges turn from the pallid blue-grey of dawn to the rosy colours of sunrise.

We visited the Studies, the Laboratory, the Museum and the Library in which there is a wide range of books. There are three College Magazines published monthly and transcribed by the students themselves. Bernard Shaw's Earl of Warwick who complained that ' nowadays people read books instead of being contented to look at them,' would have been gratified to see that here it is not considered waste of time to write beautifully and to illumine freely.

We were fortunate in arriving at the Gurukula during the festival of Dewali for holiday-making was of course in the air. Hockey, Football, and Volley Ball matches occurred throughout the day and the students' band paraded the field in a style that would have delighted a Scotsman.

At 4 o'clock we met again for half an hour's prayer round the fire and afterwards there was a gathering of the whole University under a canopy where Professors and Students made music and speeches. I felt it a privilege to be able to greet this section of the youth of India in the name of the youth of the West. I told them that I came charged with love and good-will from the people of England—from those whose ideas do not get expressed in the British capitalist Press—whose aspirations are the same as theirs, who want all peoples to have self-government and who themselves have suffered imprisonment and are still suffering all sorts of disabilities because of the stand they have made against Capitalism, Militarism and Imperialism. Their scriptures tell them that 'God made of one blood all nations under the Heaven,' so they refused the government's request for their services and co-operation in the war, prefering to bear anything rather than to inflict suffering and deal out death to their German and Turkish brothers. They believe that wherever any individual is neglected, insulted and downtrodden, there Christ is being treated in exactly the same manner, so they have set themselves to the great task of breaking down class barriers and have become one with the uneducated and the dispossessed. They believe that the Cross of Christ symbolyzes the way of self-sacrifice and devotion, the only certain method of overcoming evil, so they have given up their privileges, their homes and their lives to the service of humanity.

As we came out from the tent, we found a new world in being; myriads of tiny flames shone out all round us, along the roofs, outlining window sills, and on the capitals of pillars. We wandered about enjoying the scene until it was time for the great feast when we sat, row after row of us under the night sky. Afterwards came fireworks and I suddenly realized it was the fifth of November, the day in England when every group of boys as well as thousands of adults commemorate Guy Fawkes and his abortive attempt at destroying the House of Commons, in exactly the same manner as the

Gurukula was celebrating the Dewali. Not quite in the same manner perhaps—for we are not such a graceful people as you—we carry round the most hideous effigy that the invention of boys can produce; seated on an improvised palanquin, with lolling head and stumpy uneven limbs, the Guy is carried round from street to street before meeting his destiny in a huge bonfire. The song for this occasion is

'Remember, remember the fifth of November,
'The gunpowder treason and plot
'I don't see no reasan why gunpowder treason,
'Should ever be forgot. Hip, Hip, Hooray.'

Those who are even less literary-minded chant,

'Guy Fawkes, Guy
'Stick him up on high
'Hang him on a lamp post
'And there let him die.'

From 1914 until last Friday, I had never cared to watch fireworks. The reign of gunpowder during four and a half years, the booming of the big guns at the front, whose dim echoes constituted a permanent background to all other sounds and sights, the nightly Zeppelin raids with their quota of crashing bombs, predisposed one to ignore Guy Fawkes' foolish efforts, but the Gurukula renewed my appreciation and the beauty of fireworks,—sheaves of corn, fountains of golden water, bouncing, dancing balls of coloured fire that got entangled in the branches of the great tree that towers above the courtyard, in solitary majesty. There was also a ludicrous paper donkey whose ears flapped and head wagged sententiously while it soared up with grotesque dignity into the dark sky, carrying or rather being carried by flaming fire at its base. There were the squibs and crackers too, beloved of the cheeking young cockney on account of their cheapness and versatility in making old and nervous people jump. With a hair-raising exhibition of sword-dancing the great day ended.

The return journey was memorable. After my lecture was over, we set out for Hardwar but by a different route this time—the Swadeshi raft which has been in regular use for ten years was launched on the Ganges and we gingerly took our seat on its petrol tins. As we crossed the river for the third time, in a ferry, the sun

was setting and the lights and shades, the delicate greens and pinks and golds that overspread the surrounding hills invested the whole scene with a mysterious grandeur—as we walked along the darkening streets to the Junior School of Gurukula where we were to rest and eat and drink before our train journey, we passed many a beautiful temple and innumerabe guest-houses for pilgrims.

We entered one of these from the dusty street, little knowing what the combined generosity of Nature and Man was about to offer us. The stone-flagged path curled and turned round the corner of the guest-house vast riotous orange-coloured blossoms, now dimly discerned beneath overhanging trees, past a row of low white stone platforms where saffron-clothed Sadhus were deep in their evening prayers, until at length, our way made visible by an occasional lamp hung from the trees, the sound of swirling, rushing water filled our ears and we found ourselves on the topmost of a flight of broad stone steps leading to the brink of the Ganges water. In the darkness beneath us, pilgrims stood, filling brass pots, washing and praying.

As we passed out, the Manager of the Dharmashala invited us, 'Won't you come and sit down for a little and rest?'

We thanked him for his hospitality explaining that we were in the midst of a long journey and could not stay. I felt that his salaam was like a benediction as he turned to me saying 'All that is ours is yours.' A fitting close to a visit to the Gurukula.

A PEEP INTO THE PURANAS.

(By Pt. Chamupati, M. A.)

PANDIT Madan Mohan Malaviya, himself an orthodox Sanatanist, has always been known for his sweet non-offensive attitude towards non-Sanatanist faiths. His efforts have invariably been directed to the preservation and encouragement of brotherly feelings among the different sections of the Arya community. On the occasion of the Sanatan Dharma Conference held in November 1925 his first speech was pitched in his usual key. For the establishment of hundreds of Sanatan Dharma Sabhas, referred to in the address of welcome of the President of the Reception Committee, he rightly gave credit to the Arya Samaj and its Founder, with whom the idea of organised religious effort in the Arya community in the present age, began. He traced the beliefs and activities of the various churches in the Arya community to the inspiration derived from the Vedas. One may not understand the logic of the characterisation of even antagonistic creeds and customs as equally Vedic, but the psychology of the speaker who gave utterance to such remarks was quite intelligible. The Pandit was out for harmony and peace. He spoke in the strain of peace-makers who intentionally ignore differences. Then rose Pt. Mauli Chandra, who made an incendiary speech, the fury of which chose Arya Samaj for its target. Pt. Malaviya interrupted him frequently and asked him not to continue. The ferocity of the young speaker was, however, irresistible. And to his credit it must be said, that even Malaviya ji who tried presently to pacify the Arya Samajists, did not think it secure, in a subsequent speech, not to challenge the Arya Samajists to a Shastrartha on the Puranas, request for which, he said, should come from five Arya Samajist leaders.

The writer, though no leader, had yet the temerity to address to Panditji a series of letters. His original intention was to send these letters to the press, but thinking that private query might perhaps bear better fruit, he sent them to Panditji alone. In his forwarding note he assured Panditji that 'in case I receive a convincing reply, I shall have no hesitation in making public declaration of my satisfaction with the teachings of thePuranas.' For the reply he has waited for more than a year. No reply, however, forthcoming, he thinks it is

time to publish his opinion based on his original study of the religious and ethical notions adumbrated by the Puranas. The criticism contained in the letters is necessarily brief, and hence is termed only a "Peep." But it touches upon what is the essential theme of the Puranas, *viz.* the life-history of gods. It will, it is hoped, give the reader an idea of the fundamentals of the religion reared on these books.

I.

REVERED PANDITJI,

In the course of a speech of yours at the Sanatana Dharma Conference held at Lahore, you are reported to have invited from the leaders of Arya Samaj a challenge to refute any objections that they may make to the teachings of Puranas, the sublimity of which you said, you will bring home to us, if Providence spares your life long enough for the sacred task. The resolve that you may crown your glorious career with an attempt to vindicate your religious beliefs and what you regard as your sacred books is welcome to all of us who take pride in the ancient Aryan heritage. We Arya Samajists will be most pleased if the contents of the Puranas should be proved worthy of religious homage, for Rishi Dayananda never intended hatred for any book to be a tenet of his church, nor did the Arya Samaj ever adopt such a perverse doctrine as a part of its religious beliefs and practice. Even if you do not find time to accomplish this holy job, it is our earnest prayer that you may be long spared to us, as for the solution of many a social and political riddle, the community looks up to you as to none else. Your life has hitherto been a life of sacrifice, and in future, too, your activities in the cause of the land that has given you birth, are expected as a matter of course to be a source of blessing to the country and humanity at large.

Let me confess to you I am no leader and thus do not fulfil the first condition for throwing out to you a challenge. To cross swords with a leader of your eminence even in a religious discussion, a leader or perhaps a number of leaders is no doubt needed. Mine, however, is a humbler task. I seek to approach you as a student of comparative theology. Before coming out to East Africa I had not read the Puranas in the original, and believe me, Panditji, I never in my lectures adversely criticised the myths narrated in them. On my arrival in

Nairobi I found that a preacher of the Sanatana Dharma Sabha who had some time before served under the Arya Samaj, had for the last six months or so been carrying on a campaign of vilification of the great Founder of the Arya Samaj and his teachings and prominent followers. Not a day passed but a challenge was received from him for a *Shastrartha*. To prepare myself for an honest debate with a former opponent, but at present advocate, of the Puranas I devoted much of my time and energy to a perusal of these voluminous books. The Shastrartha never took place but an opportunity was afforded me by the Sanatanist's kind invitation to it of reading the Sanatanist scriptures. Pandit Mauli Chandra, I understand, said inter alia under your presidentship that there could be no peace between the Arya Samaj and, as I presume he meant to say, a section of the Sanatanists, of whom he thinks himself to be an example, as long as Rishi Dayananda's denunciation of the Puranas was allowed to exist in cold indelible print. Pandit Mauli Chandra must, of course, be a responsible speaker and the sentiment he uttered cannot, unless he was carried away by an impulse of the moment, but be a result of his study side by side of the Puranas and the criticism of them contained in the Satyartha Prakasha. My perusal of both has led me to quite a different conclusion. The Pauranics, in my opinion, can have no peace with their conscience, which surely cannot in a human being be totally devoid of an innate sense of morality and truth, as long as they continue to believe in the scriptural character of what they call the Puranas. I have studied the Bible, the Koran, and other scriptures revered by various sections of humanity, but nowhere have I found such brazen-faced travesty of ethics and religion as in parts of the Puranas. The higher the deity or deified personality whom the authors of the Puranas seek to honour, the greater the depravity of moral notions and conduct that they attribute to him or even her. The religious practices devised are meant to condone lightly offences which on the face of them deserve dire punishment.

An easy, though unmeaning, ritual makes moral laxity quite a light thing, expiation for which does not cost one much exertion. Superstition rules supreme and exercise of judgment is taboo. The highest bliss hankered after is sensuous pleasure more degrading than even the Muslim Bahisht. Wild tales are related which, if accepted, make one a credulous blockhead.

I own I lay no claim to infallibility of judgment, but let me assure you my study of these books was not at any rate vitiated by anti-Pauranic prepossession. If you think it may have been, you have an opportunity of setting it on the right track. I do not think my humble status in the Arya Samaj will make you hesitate in considering me worthy of your mettle. For I do not come to cross swords with you. I ask help only as a student of comparative religion and theology. In case you insist on only leaders approaching you, you may forward my letter to any Arya Samajists you think fit to enter the lists. But why, Panditji ? Are you not a leader—aye, aur leader too ? Please endorse my humble query yourself.

Without wasting your valuable time any further, let me now come direct to the teachings of the Puranas which bewilder my poor brain. Quotation from a religous book, which a sect regards sacred offends against no moral or social code. Sanatanists cannot object to the reproduction of a passage from the Puranas on the ground of its indecency, as to them no part of their scriptures can appear indecent. I shall take care to avoid descriptions which, I think, are grossly revolting, though in the objectionable portions of the Puranas there is very little room for exercising judicious choice between more disgusting and less disgusting matter.

Of a religion the most important feature is the character of the deity or deities whom its followers adore. Without for a moment denying that sometimes the authors of the Puranas do hint at the oneness of God, the descriptions they give of the principal divinities and their unbecoming quarrels, it must be owned, are hard to reconcile with the doctrine of their unity. Brahma, Vishnu and Shiva are admittedly the most prominent gods in the Pauranic pantheon. In the Shiva Maha-purana, as a prelude to the appearance of Mahadeva in the formof an indefinitely long pillar, an altercation takes place between Brahma and Vishnu, wherein each of these gods addresses the other as his own son and boasts—in the manner of what shall I say?—of his being father, the latter even calling the former deity a thief and charging him with false (or vain ?) statement (Shiva Maha-purana Vidyeshwari Samhita VI 6–8).* Then

* ब्रह्मोवाच—वत्स विष्णो महामानमागतं कालवेगतः ।६। पितामहश्च पाता च तवाहमस्मि वत्सक । विष्णुरुवाच । मत्स्थं जगदिदं वत्स मनुषे त्वं हि चोरवत् । ७ । मन्नाभिकमलाज्जातः पुत्रस्त्वं भाषसे वृथा । ८ ।

ensues a pitched-battle between them, whereupon there dawns upon their vision the pillar referred to above. They agree to settle their quarrel by recognising the superiority of him who finds out an end of the pillar.

Vishnu becomes a boar and descends into the nether regions (VII 16)* and Brahma soars up higher and yet higher till he comes in the way upon a Ketaki flower which he prevails upon to give false evidence in his favour (VII 26).† The two deities come back after their vain search and while Brahma is establishing his supremacy by means of the flower's false evidence, Shiva discloses himself, blessing the truthfulness of Vishnu (VII 32) and cursing the perjury of Brahma, whom, as a punishment, he deprives of one of his four heads and of all further title to worship (VIII 10).‡

The writer may have intended by the above myth to extol the virtue of speaking truth and condemn its opposite, falsehood. Yet making Shiva assume the form of a pillar which was infinite only in one dimension *viz.* length, and subjecting the other two deities to the necessity of entering an apparently vulgar wrangle and one of them of speaking untruth is neither successful dramatization nor reverent elucidation of religion.

Do you, by the by, believe, Panditji, this legend to be a myth ? What pinches us most is a prosaic truthfulness with which the imaginary verdict of Shiva is even to-day carried out by the followers of Puranas who offer no worship to Brahma and forego employing Ketaki flower in the service offered by them to Shiva.

The attempt of the Shaivite author to make Shiva the arbiter of the destinies of Vishnu and Brahma is not consistent with his belief, if he had any, in the unity of the divine trinity. If the characters were not gods, the story with a little alteration may have served a useful moral purpose.

The degradation—or what should I say ?—of Brahma is carried even further. In Rudra Samhita, Sati Khanda, chapter II, he is said to beget

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* इत्युक्त्वा सूकरतनुर्विष्णुस्तस्यादिमीयवान् । ७. १६ ।

† ब्रह्मोवाच—मया सह त्वया वाच्यमेतद्विष्णोश्च सन्निधौ । स्तंभ.न्तो वीक्षितो धात्रा तत्र सादयमहमच्युत २४-२५ ।

‡ ब्रह्मंस्त्वमर्हणाकांक्षी शठमीशत्वमास्थितः । नातस्ते सत्कृतिर्लोके-भूयात्स्थानोत्सवादिकम् । ८. १० ।

out of himself manifold progeny. Sandhya is the name of a beautiful ughter. After her is born Kama Deva, to whom the office of inda- fatuating gods and men is assigned. The curious youth tests his power first on his father, Brahama himself, who in the narrative (III 21-23) is not in the least ashamed of describing how under the influence of Kama, a sight of his own daughter threw him off himself so that he became *Udiritendriyah.** Dharma, another son of Brahma, now invokes Shiva who highly reprimands Brahma as guilty of an iniquity which does not at all become the followers of the Veda (III 30).† The latter, still overwhelmed by passion and deeply desirous of seizing hold of his own daughter, refrains from actual outrage for fear of Shiva.‡

On another occasion it is his grand-daughter Sati, at whose marriage with Shiva, he is asked to officiate as priest, and who during her circuits round sacred fire exposes her white bewitching feet, and makes her old ancestor a victim of Cupid's arrows on her account. He throws into the fire wet fuel, thus producing smoke, to ward off which Shiva covers his eyes with his hands and gives Brahma the eagerly longed-for opportunity of unveiling, and looking at, the face of Sati.§ Then down his nether garments falls something which he, to his immense embarassment, does not know how to conceal. (Ibid Rudra Samhita, Sati Khanda, Chapter XVII).‖ There may be some esoteric meaning hidden behind these what to us uninitiated Arya-samajists seem highly obscene narratives. My utmost efforts to understand and appreciate that meaning have so far entirely failed.

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* ब्रह्मोवाच—ततस्ते मुनयः सर्वे मोहिताश्चाप्यहं मुने। २०। सन्ध्यां सर्वे निरीक्षन्तः सविकारं मुहुर्मुहुः। २१। उदीरितेन्द्रियो धाता वीक्ष्याहं स यदा च ताम्। २३।

† अहो ब्रह्मंस्तव कथं कामभावः समुद्गतः। दृष्ट्वा च तनयां नैव योग्यं वेदानुसारिणाम्। ३६।

‡ जिघृक्षुरपि तद्भीत्या तां सन्ध्यां वामरूपिणीम्।

§ मदनाविष्टचेताश्च भूत्वाङ्गानि व्यलोकयम्। १८ आर्द्रेन्धानि भूरीणि क्षिप्त्वा तत्र विभावसौ। २३। Rudra Samhita II Sati Khanda 2. Chap. XX.

‖ चतुर्भिन्दुमितं भूमौ तुषारचमसन्निभम्। १८। *Ibid.*

Such, Panditji, is the Pauranic characterisation of the first deity whom we are asked to adore as Progenitor of the universe.

I shall in my next letter state in brief the story, as I understand, of the other two. At present let me close. You will do me a great favour if you kindly find time to expose the secret significance of these tales of the Puranas which has so far eluded the intelligence of not only Aryasamajists but even devout Sanatanist commentators who carry the reader not the least farther than what you may perhaps regard only deceptive wording of the original.

II.

REVERED PANDITJI!

Though Brahma has, as it were, been forsaken by the Pauranics, presumably because his function, *viz.*, that of creation is no more in progress, and propitiation of him is not needed for any present necessity of worldly human life—or good God, I forget—because of the curse of Shiva, noticed in my previous letter, I feel, on account of his being the source of all existence and all knowledge he deserves homage still, and the other deities, his compeers, *viz.*, Vishnu and Shiva, too, show no moral superiority over him, as we shall see in this letter, so as to deserve greater veneration on the part of the self-same votaries.

Vishnu is worshipped in many manifestations of his. The most popular, however, perhaps on account of its handiness, is ***Shaligrama*** which is no statue, nor vicarious image, but an actual incarnation of the august deity. Shiva Mahapurana narrates in Rudrasamhita, Yuddha Khanda V, chapter XL, the story of the origin of this handy ***avatar*** of the most magnificent member of the Holy Trinity. Being unable to defeat demon Shankhachuda in open battle, Shiva invites the help of Vishnu. His most pathetic appeal is instinct with no sacred, no gallant sentiment. "As long as in his hand (possession) is the most powerful armour of Vishnu, and as long as his chaste wife is faithful," there is no possibility of winning victory over him. (XL. 12).* Vishnu has no hesitation in acceding to the wishes of his comrade, or as will further appear, possibly his superior. He disguises himself as an old Brahmana, and making Shankhachuda vow to

* यावदस्य करेऽत्युग्रं कवचं परमं हरेः । यावत्सतीत्वमस्त्येव सत्या अप्यस्य हि योषितः ॥ १२ ॥

give away what he asks of him in charity, receives from him as alms his own coat of mail. (XL. 15, 18).* He next proceeds to the house of his wife, Tulsi. The form he assumes in this adventure is that of Shankhachuda himself. The loving consort is highly pleased to see her spouse come back safe from war. The counterfeit husband is not loth even in enjoying her sexual company (XL. 20, 27).† One day she discovers the ruse and is highly incensed at the loss of her purity through his insidious disguise. She is going to curse him, whereupon Shiva appears on the scene, and consoles Tulsi saying :—"This is but the reward of thy austerities, *Tapas*" (XLV. 42). What worse boon (?) could a rigidly chaste woman expect for her devotions to the Lord of Virtue and Love? The wrath of the wronged dutiful wife cannot, however, go without fructifying. Vishnu has become a piece of stone on the bank of the Gandaki (XLVI 49).‡ What staggers us at this juncture is that the company of Tulsi with him is blessed (?) now to become perpetual. She, as a plant, has to remain by his side.§ The punishment of divine immorality is thus only its perpetuation in the form of a legalised, God knows how, matrimonial tie. It is not clear for what fault the demon—do not his enemies deserve this title better?—is deprived of the loyal comraderie of his affectionate spouse? Or perhaps the punishment and benediction are exchanged between him and the deceitful despoiler of only his wife and weapons? Such, then, is the generosity (?) of Vishnu to his adorers, especially of the tender sex.

Shiva, it must be confessed, rewards (?) his devotees, the *Rishis* in *Daruvan*, a little less munificently. He appears in their *Ashrama* in their absence, and is seen by their wives in no edifying state.

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* वृद्धब्राह्मणवेषेण विष्णुर्मायाविनां वरः। शङ्खचूडोपकण्ठञ्च गत्वोवाच सतीं तदा ॥ १५ ॥
कवचार्थी जनश्चाहमित्युवाचेति स च्छलात् ॥ १८ ॥

†शङ्खचूडस्य रूपेण जगाम तुलसीं प्रति। गत्वा तत्र हरिस्तस्या योनौ मायाविशारदः। वीर्याधानं चकाराशु देवकार्यार्थमीश्वरः ॥ २१ ॥

‡ हरिर्वै शैलरूपी च गण्डकीतीरसन्निधौ ॥ ४६ ॥
शालिग्राम शिला सा हि..... ॥ ४१ ॥

§ स्वर्गे मर्त्ये च पाताले तिष्ठ त्वं हरिसन्निधौ। भव त्वं तुलसीवृक्षो वरा पुष्पेषु सुन्दरी ॥ ४६ ॥

His movements and gestures are just those of the Nanga faquirs of today, at which any decent man—what to say of naturally modest women—should instinctively revolt. (Koti Rudra Samhita IV chapter XII 10–13).* The Rishis, as they return, condemn him so that a wantonly mischievous part of his body falls on the earth. (XII. 17).†

The riddle of his pursuit of Mohini which results in due course in the birth of Hanuman is no less perflexing. (Shatarudra Samhita III chapter XX 3—8).‡

The career of the three highest gods of the Puranas, in their original purely divine state is, thus, beyond the shadow of a doubt, designed, if for any religious purpose, for that simply of pointing a moral. Its utility as such is enhanced, as the gods for the benefit of the virtuous, assume the form of mortals.

Let us, for instance, briefly glance at the causes of the appearance of our two greatest *Avatars*, *viz.*, Rama and Krishna, of whom the whole Arya community is justly proud for their heroic valour and ideal social and moral lives. Rama owes his incarnation to a wile of Vishnu, similar to the one notified above in connection with the subjugation of Shankhachuda and elevation—*uddhara* (?)—of his devoted wife, Tulsi. The place of Shankhachuda is here taken by *Jalandhar*, while his outraged wife is called Brinda. Previous to her inveiglement into sexual company with Vishnu, she is frightened by the magic appearance of a couple of monsters and then of a pair of monkeys who bring with them the lopped-off head of her husband. Vishnu, who stood disguised as a hermit, re-enlivens him while he himself simultaneously disappears. He has in reality taken up the shape of Jalandhar. For this deceitful, atrocity of his, he has in a future life,

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* दिगम्बरोऽतितेजस्वी भूतिभूषणभूषितः। स चेष्टां सकदत्तां च हस्ते लिंगं विधारयन्॥ १०॥ जगाम तद्वनं प्रीत्या भक्तप्रीतो हरः स्वयम्॥ ११॥ तं दृष्ट्वा ऋषिपत्न्यः समाजग्मुस्तथा पुनः॥ १२॥

† त्वया विरुद्धं क्रियते वेदमर्गविलोपि यत्। ततस्त्वदीयं तल्लिङ्गं पततां पृथिवीतले॥ १७॥

‡ एकस्मिन् समये शम्भुरद्भुतोऽतिकरः प्रभुः। ददर्श मोहिनीरूपं विष्णोः स हि वसद्गुणः॥ ३॥ चक्रे स्वं क्षुभितं शम्भुः कामबाणहतो यथा। स्वं वीर्यं पातयामास रामकार्यार्थमीश्वरः॥ ४॥ तैर्गौतमसुतायं तद्वीर्यं शम्भोर्महर्षिभिः। कर्णद्वारा तथांजन्यां रामकार्यार्थमाहितम्॥ ६॥

to undergo as Rama the hardships known to all readers of Ramayana in connection with the loss of his wife at the hands of the fiend Ravana. (Rudra Samhita, Rudra Khanda V chapters XIII—XXIII).

Krishna, as Vishnu, is said to have killed Tara, the wife of Bhrigu, wherefore he has to undergo a succession of births. (Devi Bhagavata Pt. IL chapter XII). Causes of incarnation are in reality manifold. The iniquities (?) of the divine beings are presumably favours in disguise for the virtuous, to save whom it was otherwise impossible to assume a human or sub-human form. The tales related above are some of them beautiful illustrations of the law of *Karma*. Even super-human beings have to suffer from the effects of their evil doings. Only their title to adoration appears to me to be thus vitiated. Instead of setting an example, their career, full of digressions from the path of virtue and truth, serves as a lesson.

As such they may be remembered. Their images may be set up and their life-stories, myths as they may be, can be related to illustrate the dire misery which a career of moral laxity and indulgence inevitably leads to. Whence, so regarded, they derive their claim to worship is to me a mystery. The exploits attributed to them are almost all fabulous fabrics of poetic fancy run mad. Even if no objection be raised against them on the score of their disregard of commonsense historic veracity, in an ethically devised system of theology, virtue, not fabulous strength, should, I think, be installed as a more befitting recipient of religious veneration. What are styled as demons—more probably because of their birth as such, which is taken for granted, as their moral behaviour is far better than that of their opponents, the gods—seem to be dealt with by the authors of the Puranas quite roughly. The caprices of the white man's *rajya*, with prejudiced colour distinctions which attach little value to coloured life and its intrinsic sanctity, though to these, too, a modicum, however small, of amenities is due, are not a totally new enactment in the drama of human history. The writers of the Puranas anticipated these distinctions in their imagination by instituting invidious differences in the eyes even of the divine law of *karma* between *devatas* and *daityas*. They even gave these distinctions a practical shape in the inhuman treatment meted out socially and legally under their inspiration to the latter-day Sudras. The present bondage of India is

to me but a natural consummation of that deliberately partial and unjust mentality cultivated at the instance of the Hindu *shastras* for centuries

On Krishna the authors of the Puranas have lavished their worshipful affection most profusely. His childhood appears at the origin to have been most rightly seized upon as an innocent captivating object of the adorer's unsoiled affection. Our ancestors were no doubt wiser than those of other communities who chose the youth of the prophets as the period of their recipience of love. What, however, baffles our intelligence here is the eroite love bestowed not only by the cowherd maids on the beloved babe of Braj but also responded to in the manner—my Lord !who will believe the myth ?—of an unchecked libertine by the divine winsome boy. How, for instance, to make out the sacred meaning of the following verse of Bhagavata:—"He (Krishna) satisfied the husband of Rati (Kama) by sporting with the beautiful women of Braj with extension of hands, and embraces, by touching their hands, tresses, thighs, *Nivi*, and breasts—which he assailed with his nails—and by furtive glances and smiles." Bhagavata Pt. X Chap. XXIX 46.* This, perhaps, is a most innocent (?) specimen of the highly passionate poetry of the author of Bhagavata. His *Vastra harana lila* has been frequently objected to, and though numerous explanations of it have been suggested, none fits in fully with the prurient wording of the text. Krishna at the time was not alone, he went accompanied by his playmates (X. XXII 8),† so that even his imagined divine character, which surely was not shared by his companions, cannot shield him against condemnation for the, to me highly objectionable, liberty he took even as a child with female modesty. Nor do matters improve as his age advances. Sexual indulgence is now confined to the *harem*, which however consists of thousands of wives. Intoxicant drinks are freely indulged in even by females. A picture of a revel of this sort is depicted in the Bhavishya Purana, where Samba a son of Krishna is introduced. He by his superior charms of juvenile beauty excites the sexual passion

* बाहुप्रसारपरिरम्भकरालकोरुनीवीस्तनाऽऽलभननर्मनखाग्रपातैः । क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणामुत्तम्भयन्रतिपतिं रमयाञ्चकार ॥

† वयस्यैरावृतस्तत्रागतस्तत्कर्मसिद्धये । तासां वासांस्युपादाय नीपमारुह्य सत्वरः ॥ भा. १०–२२ ८ ।

of his drunken mothers. (Bhavishya Purana Vratya Parva I chap LXXIII 22-28).* Pradyumna, too, after his recovery from the hands of demons is in the Bhagavata said to be the cause of a secret disturbance of his mothers' equanimity on account of his close resemblance to Krishna, his father. (Bhagavata Puranam X. LV 40).†

Narratives of this charcter can be multiplied to any length. The minor divinities are only miniature pictures of the highest heroes. To me it appears that a repetition of these stories from day to day as sacred history cannot but warp the mentality of both the reader and the hearer. The unquestioning spirit of credulous veneration that attends the recital and reception of these stories only weaves religion and immorality together, into a ridiculous travesty of both. Violation of moral laws becomes a sacred avocation, if not duty. All the *Yamas* enumerated by Patanjali as invariable factors of personal virtue are esteemed simply in their violation in the conduct of the Pauranic *Devatas*.

The result of centuries of reverent acceptance of these mythical legends as superhuman truth is apparent in the exemplary moral lives of some of the Vallabhaite gurus of today, whose achievements as the greatest devotees of this phase of Pauranic Bhakti, *viz.* that of libertine love, have received recognition even in law courts.

Perchance I may be misguided. Whom could I choose to enlighten me in relation to these books, some of which you, Panditji, like to be placed by your pillow for your solace at death—may Ishwar keep that dire contingency yet at a long distance—if not your erudite, devoted, truth-loving self? In my next letter I shall see how by means of the rewards which the Puranas themselves offer for a sincere adoration of these deities—whose great merit to me appears to be that they mix familiarly with men, and share not only their joys and sorrows but also their virtues and vices—these pseudo-scriptures simply bear me out in assigning a demoralising effect to a continued reverent meditation over these myths.

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* तं दृष्ट्वा सुन्दरं सांबं सर्वाश्चक्षुभिरे स्त्रियः ॥ २५ ॥ स्वभावतोऽल्पसत्वानां जघनानि प्रसुस्रुवुः ॥ २७ ॥

† यं वै मुहुः पितृसरूपनिजेशभावास्तं मातरो यदभजन्नहरूढभावाः ॥ भा० १२. ५५. ४० ॥

MESSAGE OF THE FLAME.*

(By T. L. Vaswani.)

ON this day rest the blessings of the Rishis. On such a day centuries ago the Rishis came out of their *asramas* and forest-hermitages to bless the people. On this day I see them returning to bless this ancient land.

How beautiful this ceremony! It has a practical value. Today's ceremony should awaken in us a new consciousness, should link us in thought and love with the Rishis.

In an Eastern country there is a day in the year when the students and young men visit the tombs of the heroes of their nation and pay them homage. In Japan they believe that every year their ancestors return to bless the land; and on that day may be seen in Japanese homes beautiful lanterns bright with beautiful lights. Are there lights today in the lanterns of our hearts? Today is the *Rishitarpana* day. And one of the meanings of the word *tarpan* is :—kindling the lights. Have we kindled in our hearts the light,—of Remembrance? Do we really remember the Rishis?

Three things are essential to India's advance,—smriti (remembrance), swamana (self-respect) and swadheenata (self-reliance). This day's ceremony should bring back to us a remembrance of the ideals and inspirations which made India great in the long ago,—should fill us with a new sense of self-respect. We are of a race of the Rishis.

We suffer today from one malady,—self-forgetfulness. We are going along the easy path of imitation. We need but one thing to advance and achieve,—Remembrance of our mighty Past, our glorious Traditions, our History,—its heroes and sages and saints. When I was in Germany many years ago, I met youngmen : how proud they were of their Goethe! An eminent German Professor met me in Karachi some time ago. He spoke of Kant and Goethe and his eyes kindled with a new light. But we! so many of us live in forgetfulness! May this day of Dedication to the Rishis kindle in our hearts the light of Remembrance! Today the world is in transition. In India, as in other countries, the old forms are breaking up. Today the world is in piteous need of a message of the

* On the Rishi Tarpana Day.

Spirit. It is the message the Rishis have sung and taught. They were not recluses. They moved as men amongst men. They mingled with life. I ask you this day to take with you in your lives the Rishi's message of the Life Vital. The *havan* ceremony is beautiful, is suggestive. The fire you kindle tells with its tongues a message of *shakti*. This day so many in Sind go to the waters and worship them with cocoanut offerings. I ask you to worship Agni I bring to you the message of the Flame !

This day, also, we are asked to practice *swadhyaya*. This word is *swa+adhyaya*. *Swa* means one's self. Swadhyaya is self-recitation, self-study. In ancient Greece appeared a Yogi, Socrates, and the burden of his teaching was :—Know thyself ! The swadhyaya enjoined upon us this day should be a call to us to a knowledge of ourselves. If you would strive to know yourselves ! Who are you ? Sons of the Rishis ! Sons of Immortality! Say not, you are weak. Say boldly, you are sons of Strength! Believe me India's shakti is not dead. It lies asleep, It lies fettered. Fettered by cruel customs, by ignorance, by superstition. Remove them. Break the fetters. Set free your *shakti* and you will do wonders. *Swa*, also, means "soul" Swadhyaya is the Vedas : they are studies in the science of the Soul, in *atmavidya*. And the message of the Vedas is, essentially, a message of healthy, strong Life. I ask you to take one vow today. Prepare a small book of Vedic mantras translated into Sindhi, and let the printed copies of such a book go in thousands to the towns and villages of Sind. This province,—my beautiful but broken native land has forgotten the Vedas, has forgotten the great ideals of Hindu culture and Hindu civilization. Sind lives in forgetfulness of the Rishis and their message ; and India's children lie prostrate today. They quarrel, they fight one with the other. They know not themselves. They have forgotten the heroes of their history. India needs a revolution,—a Revolution of Remembrance. And so to you and through you to my countrymen in other parts, I give this sacred day the ancient message :—Uttishthata ! Jagrata ! "*Awake ! Arise !*" If indeed I had a thousand tongues, with every tongue I still would give this one message to the Nation's Youth :—Awake ! Arise ! Advance ! Achieve !

SAMSKRIT GRAMMAR AND ENGINEERING PHILOSOPHY.

(By Rao Sahib K. V. Vaze, L. C. E., Nasik).

THE reader will be astonished to see the heading of this article but when he remembers that Engineering is a philosophy that deals with all human wants of which language is one, he will see why Engineering has to deal with language also. To take a concrete example an Engineer has to provide writing materials, has to prepare types and printing and typing machines, deals with telegraph, phonograph and such other inventions and thus he has to go into the theory of the formation of language. Ancient Indian Engineers have done much in the matter and it is proposed to give a summery of their investigations in this article.

चत्वारि वाक्परिमितानि पदानि ।
तानि विदुर्ब्राह्मणा ये मनस्विनः ॥
त्रीणि गुहानिहितानींगितानि ।
तुरीयं वाचं मनुष्या वदन्ति ॥ निरुक्त.

Sages versed in psychology know that there are four sorts of languages *viz.*,ब्राह्मी (1) the language of experience (touch) which is understood by all creatures throughout the Universe. (2) चाक्षुषी the language of sight which is more generally practised by serpents (खलुः श्रवः) having no ears (3) खरोष्ट्री the language of voice or sound which is more generally used by asses and camels and (4) वाक् the language of speech which is solely used by human beings. The first three of these are secret and placed in the caves, that is, originate in the mental state they awaken, while the last is symbolical and is understood or used by men only.

All the four sorts of these languages are used by the human beings as under:—

(1) ब्राह्मी language is used in pushing or pulling and in kissing by which feelings are manifested only by touch.

(2) चाक्षुषी (गौः) language is used by frowning and threatening or in depicting pictures which manifest the feelings of one person to another through sight only.

(3) खरोष्ट्री (गीः) language is used in singing, crying or yearning where feelings are manifested by sound only. and

(4) वाक् वाणी language is used in speaking and writing where the feelings are manifested by conventional signs, either sounds or forms, and are understood by persons who know the significance of the symbols.

The earliest creatures had only one sense *viz.*, the sense of touch which is the mother of all the senses. Two creatures meeting each other wanted to interchange thoughts and had recourse to ब्राह्मी the language of touch. Insects like thea nts &c. still use this language. Mouth and nose were the organs that were developed next and taste and smell are the feelings that sprung up with these. Kissing and smelling are parts of ब्राह्मी language as particular kinds of touch. Thus ब्राह्मी includes touch, taste and smell.

The sense of sight was developed next and with it the language चाक्षुषी or गौः had its birth. Serpents and such other crawling creatures still use this language. All signalling is a particular kind of this language.

The sense of hearing was born next and with it sprang up the language खरोष्ट्री or गीः Cooing of cuckoo, braying of asses or camels, barking of dogs and mewing of cats or the roaring of lions and tigers are examples of this language. In all parts of the earth the same sounds denote the same feelings.

Mind or co-ordination and discrimination has been the last sense as yet developed or evolved and with

this वाक् or भाषा came into existence. Particular sounds first denoted particular things and actions and thereafter particular signs denoted particular sounds. This is the way how the parts of speech were formed. Each nationality had its own conventions which are broadly divided into two classes *viz*, (1) सुर in which the writing is from left to right and top to bottom and (2) असुर in which the writing is from right to left and bottom to top. These scripts were again divided into दिव्य in which one symbol marked one sound and (2) दैत्य in which one symbol was used for more than one sound. The script again is classed as (1) लेखन carving and (2) लेपन (लिपि) besmearing or washing. लेखन came into vogue first as it was rather difficult; it was practised by a selected few only. लिपि began with decorations and painting; it is much easier and is now universally adopted by all. It is, however, not as lasting as लेखन, carving, particularly on stone slabs or copper plates. The painting of letters, or writing, as it is technically called, on white paper, still follows the delineations of carvings as seen in thick and thin lines of the writing.

All materials used by Engineers are grouped into seven classes *viz.*,

वर्णलिंगवयोवस्थाः परीक्ष्य च बलाबलं ।
यथा स्थानं यथायोग्यं संस्कारान्कारयेत्सुधीः ॥

(१) वर्णः (२) लिंग (३) वयः (४) अवस्था (५) बलाबल (६) स्थान (७)योग्यता and these are then treated suitably and this treatment is called संस्कार. The language of the Indians is called संस्कृत because it has been duly treated in this way. This article will treat of this treatment under three heads *viz.*, (1) अक्षर Alphabets (2) पद words and (3) वाक्य sentences.

अक्षरविचार.

Languages first began with the depicting of pictures

चित्र which is defined as a

सर्वांगदृश्यकरणं चित्रमित्यभिधीयते ॥

form in which all parts of the thing are perceptible and this could be done only in models by carving and thus carving लेखन had its birth. As, however, the sphere of activities increased the number of these pictures seemed likely to grow *ad infinitum* and hence something which would be अक्षर neither liable to increase nor to decrease was devised. 'One symbol for one sound' was the principle adopted by Indians and they formed their Alphabet accordingly.

चित्रंध्वन्यात्मकाक्षरं.

(1) वर्ण is a system of classification according to readiness for self-sacrifice or the returning of the benefit received. The various colours of the rainbow are known to reflect the light falling upon them in different degrees. The tendencies to repay benefits were thus named वर्ण or colour to which they corresponded. Thus the different grades were (1) white (2) red (3) orange (4) yellow (5) green (6) blue (7) indigo (8) violet and (9) black. The white colour reflects all light and the black none at all and the others in the order noted above. The Alphabet are classified under these heads as noted below—

वर्ण	परिभाषा	मूलाक्षराणि	Remarks.
(1) White	ब्राम्हण	All vowels अ to औ	This explains the arrangement of Alphabet by पाणिनि in his सूत्र.
(2) Red	क्षत्रिय	ह य व र क & स or विसर्ग	
(3) Orange	ब्रम्हक्षत्रिय	ङ ञ ण न म & अनुस्वार	
(4) Yellow	वैश्य	ज ब ग ड द	
(5) Green	क्षत्रवैश्य	क भ ध ढ घ	
(6) Blue	शूद्र	ख फ छ ठ थ	
(7 Indigo	वैश्यशूद्र	च ट त	
(8) Violet	पतित	क प	
(9) Black	अंत्य or पंचम	श ष	

Some authors say that all these may be summed up into five grades only *viz* (1), (2), (4), (6) and (9) and then they call these पंचजक or चातुर्वर्ण्य. Black being the absence of वर्ण is no वर्ण at all.

2. लिंग is a system of classification according to the kind of strain involved. Things strong under the compressive strain are पुल्लिंग, things strong in tensile strain are स्त्रीलिंग and things under torsion are नपुंसक. This classification divides the Alphabet as under.

(1) पुल्लिंग All short vowels.

(2) स्त्रीलिंग All long vowels.

(3) नपुंसकलिंग All consonents.

3. वय is a system of classification according to the primogeniture of things concerned. The primogeniture of the various members of the Alphabet is according to the पाणिनीयसूत्र precedence.

4. अवस्था is a system of classification according to the changes undergone since the time of birth. There are four अवस्था *viz.*, (1) प्रकृति or the original or natural state, (2) संस्कृत or the developed state (3) संकृत or the mixed state, (5) विकृत the spoiled state. Among vowels the following are the अवस्था or the various states —

प्रकृति—अ, इ, उ, ऋ, ऌ

संस्कृति—आ, ई, ऊ, ॠ, ॡ

संकृति—ए, ऐ, ओ, औ प्रतिलोम—य, व, र, ल

अनुलोम—

विकृति—अय्, अव्, आय्, आव्, अर् आल्

Among consonants the following states are prevalent—

प्रकृति—क, च, ट, त, प, स,

संस्कृति—ङ, ञ, ण, न, म, ह, ग, ज, ड, द, ब,

संकृति—ख, घ, छ, झ, ठ, ढ, थ, ध, फ, भ,

विकृति—श, ष,

5. बलाबल is a system of classification according to

the power to resist change. This बलाबल is of two sorts *viz.*, the whole alphabet divided (1) स्वर vowel (2) व्यंजन consonants the former being strong and the latter weak. Among consonants again there are two sorts *viz.*, the तीक्ष्ण or खर and मृदु or जश् weak.

6. स्थान is a system of classification according to the place where the thing is used. Among alphabet there are five places *viz.*, कंठ, तालु, मूर्धा, दंत and ओष्ठ and these are classed as under—

कण्ठ—अ, आ, क, ख, ग, घ, ङ, ह, विसर्ग
तालु - इ, ई च, छ, ज, झ, ञ, य, श,
मूर्धा—ऋ, ॠ, ट, ठ, ड, ढ, ण, र, ष,
दन्त—ऌ, ॡ, त, थ, द, ध, न, ल, स,
ओष्ठ—उ, ऊ, प, फ, ब, भ, म, व,
दन्ततालु—ए, ऐ,
दन्त-ओष्ठ—ओ, औ,

7. योग्यता is a system of classification according to the fitness for the position to be occupied. The various rules of संधि are based on this consideration for convenience of pronunciation and distinction in hearing.

8. संस्कार are the changes the things undergo for obtaining the fitness योग्यता named above. These are the changes the letters undergo in संधि for ease in pronunciation and distinctness in hearing The necessary changes in voice, accent &c., also constitute the संस्कार so as to enable the hearer to distinguish one letter and its changes from another and its changes.

(To be continued.)

SIND'S GREAT DANGER.

HOW TO SAVE THE SITUATION.

(By Prof. Tara Chand Gajra M. A.)

SIND is a frontier province. It has borne the brunt of the invasions and persecutions of the Mahomadan conquerers. It has suffered tremendously in the past. It is exposed to danger even now. It is, therefore, the clear duty of every Hindoo to study the condition of Sind to help the province to save itself from the present danger.

Sind pre-eminently a Mahomadan province.

The first thing to note in connection with Sind is the fact that it is pre-eminently a Mahomadan province. No less than 73 per cent of the people in Sind are Mahomadans. The Mahomadans in Sind are not backward as they are in some other provinces. Nearly 60 per cent of the land in Sind belongs to the Mahomadans. Jagirdars of Sind are practically all Mahomadans. The Mahomadans in Sind are not only agriculturists. There are several communities of Sindhi Mahomadans, which are expert in carrying on commercial operations. Some of the advanced and adventurous members of these communities have their firms at several military stations and important commercial centres outside the province.

Educationally they are advancing at a tremendous space. The literary activities of the Sindhi Mahomadans both past and present, are considerable. In fact Mahomadan sentiments and ideals dominate Sindhi literature.

Though Mahomadans are still in a minority in Government service, yet their influence is paramount.

Mahomadans Expert Propagandists.

Mahomadans in Sind are excellent propagandists. Their one aim is to Mahomadanise the whole province. They long to see the Hindoo religion and Hindoo civilization absolutely swept out of existence.

To achieve their object they adopt various methods. Ignorance of masses is exploited. Miraculous superstitions are manufactured to ensnare the unsuspecting people into the snares of Islam.

Zamindari pressure and influence and sometimes threats are also used for the same purpose.

LITERATURE—THE GREAT WEAPON IN THE HANDS OF MAHOMADANS.

Literature is the great weapon that the Mahomadans here have been using to undermine the Hindoo ideals and Hindoo religion.

The early Sindhi poets are Mahomadans. Their poems and songs are current throughout and they serve as insidious poison. Several novels and dramas have beed written with the special object of showing the Mahomadan character to advantage and maligning the Hindoo character. The Mahomadans having greater influence in Educational Department, even text-books have been so devised as to spread Islamic ideals.

SCHOOLS—A SOURCE OF DANGER.

The schools in Sind and particularly the vernacular schools are a great curse here. The majority of the teachers are Mahomadans, quite a number of these are active propagandists and although departmental punishment has been inflicted on some, yet being backed by the influential Mahomadan citizens, these masters have done not a little to mislead innocent youths of Hindoo Community. If we trace the history of neo-Muslims we shall find that a number of them embraced Islam either through the influence of these teachers or through their school companions, majority of whom are always Mahomadans.

THE DANGER HAS BECOME TENFOLD.

The Sind schools have become a source of tenfold danger on account of the transfer of primary education to local authorities. The Sind District Local Boards are absolutely Mahomadan and the smaller municipalities are also at their mercy, whereas they are able to exert not a little influence on the City Municipalities owing to the factious spirit of the Hindoos.

With the transfer of the schools to the Local Board, Hindoo Inspecting officers have been banned. Board after Board has refused to take up the Hindu officers. This has been done in order to completely mahomadanise the education in Sind. To strengthen the Mahomadan sentiments, one district alone, has appointed forty Moulvies to visit the various schools and preach Islamic ideas.

MY SCHEME.

To counteract the Mahomadan activities I have moved the Arya Pratinidhi Sabha Sind (which is a registered body and which shows

great activity in Sind for safe-guarding the interests of the Hindoos) to start a Central Arya Vidya Sabha in this province. This Sabha will be an integral part of the Pratinidhi Sabha and will consist of the representatives of the Pratinidhi Sabha and expert Hindoo educationists. The function of this Sabha will be to co-ordinate all such schools as strengthen Aryan (Hindoo) sentiments and ideals, to subsidise and streagthen all such institutions, to encourage Panchayats and other bodies to found new schools of this type, to capture as many middle schools as possible and generally to help every kind of educational activity that tends to protect the Hindoo interests. The Sabha will also arrange for the inspection of these schools and will fight with the Government to get help to these schools. Suitable text-books will also be compiled. The Sabha will be expected to give attention to technical education also.

Nucleus available.

The Pratinidhi Sabha, being provided with the sinews of war, will have no difficulty in successfully doing this work. The Sabha is already doing a bit in this direction. It is supervising two middle schools, three primary schools, two depressed classes schools and about nine girls schools. Some other schools have applied to the Sabha for affiliation.

My appeal to you.

That the Sabha may be able to do this work it should have a capital of at least five lacs of rupees. One lac at least should be collected during the next six months. You will see that this is a noble cause deserving your sympathy and help. I, therefore, earnestly entreat you to be so good as to give substantial help to the Arya Pratinidhi Sabha.

RECOLLECTIONS OF MY GURU.

(By Keshav Dev Gyani, Guntur, Andhra.)

THE more we are attached to a person, the greater is his loss to us. For us—graduates of the Gurukula, who took actually a second birth in the home, where mother was Savitri and father Acharya, it was simply unbearable to hear the shocking news of the tragic death of Sri Swami Shraddhananda Ji. For us, he was not only a teacher but father and protector as well. Having left our sweet homes at the tender age of seven or eight, we entrusted our all to him. And verily he loved us more than his own sons.

* * * *

It was the other day that the writer was returning from Gauhati and on his way back broke journey at Calcutta. Fortunately that evening there was a lecture by Babu Bipin Chandra Pal, in the Brahmo Samaj Hall. As the Delhi event was uppermost in the minds of the people, he chose to speak on "Swami Shraddhananda and the Communal Problem." He began with the Biblical saying, "As ye sow, so shall ye reap." Swami Shraddhanand created the communal animosity by starting Shuddhi and Sangathan movements; and they recoiled on him. He himself brought about the disaster.

* * * *

Did Swamiji really hate the Mussalmans ? That is the question.

It was in April 1924, that he first came to South India, at the request of Vaikam Satyagrahis. He was staying at M. B. Sharma's house in Madras. It was noon-time. He had delivered a lecture the previous evening on the beach, on Hindu Sangathan, and invited to his residence all who wanted to get their doubts removed in the matter. A Muhammadan with a hanging beard and Tahmat came. I was at the gate. He wanted to see Swamiji. Asked what was the purpose of his visit he produced a scroll on which a few questions were scribbled. I went inside to enquire if Swamiji could spare a few minutes for the comer. He consented. The Muhammadan was taken in and shown a seat opposite to Swamiji. One by one, Swamiji answered all his questions and only the last one remained. Here Swamiji composed himself a little and began to speak feelingly. The question was, "Does your Dharma teach you to hate Muslims ?"

Swamiji proceeded somewhat in the following vein :—" My Guru Swami Dayananda preached, ' One should hate sin and not the sinner.' People say I am an enemy of the Muhammadans. But I am a disciple of Dayananda who forgave his own murderer. How can I hate a Muhammadan, or for the matter of that, any living being ? Without doubt, I hate certain things in Islam. So I do in Hinduism. To me, Vedic Dharma is the truest and the best religion. It is why I preach it. It is why I want to organise all Hindus so that the great revelation of the Vedas may not be lost for good."

* * * *

Thr second time Swamiji came to Madras was sometime in November, 1925. He was passing through some part of Malabar, when an address was presented to him by the Untouchables. Thousands of them came to attend the meeting—in their best rags. They were so poor as not to be able to provide cloth to cover the breasts of their woman-folk. Swamiji saw the sight and was moved to the extreme. To reply he got up. He was most pathetic on that day. He spoke not in words but in tears. He said, " My brethren ! I am seventy years old now. I have done some public work. I wandered through all the provinces in India more than once. But I never saw such a sight before. I thank the conveners of today's meeting as they have given me an opportunity to be an eye-witness to this miserable state of my Indian brethren."

Again: " Mother India produces much more than we can consume. Still millions of Indians get one meal a day. India produces enough cotton and wool, but half the Indians are ill-clothed and ill-protected from the weather. So much so.that thousands and lakhs of our mothers, sisters and daughters do not get sufficient cloth to cover up their bodies."

It was here that he made a promise. " I am already seventy, as I have told you. This is the evening of my life. I don't know what brief span is still left me. However, I assure you, if I am spared for some years more, I will come to these parts again and stay, till the night falls and I am called back whence I came. If man's schemes are of any worth, I propose to leave Delhi for Southern India by the beginning of 1927....."

But who knew, his ardent wish would never come to be realized, and the lot of poor untouchables won't be bettered in the near future! It was the end of 1926, the last week of December (23rd Dec.) that the cold-blooded murder took place.

I was returning from home. I stayed in Delhi for two days. It was 20th and 21st of December. Swamiji was just recovering from the almost fatal attack of Broncho-Pneumonia. I went to pay my respects. He recognised me and asked me in a low tone, "When are you going back to Andhra?" "Just this evening, Sir!" I replied. "I want to go via Gauhati and Calcutta."

The name of Gauhati stirred the cords of his inner being and he asked me to make him sit by placing a big pillow behind his back. I obeyed. Now he was ready to speak.

"Although I wrote a letter to Mahatmaji sometime ago, still, go and tell him' 'I wanted to attend Gauhati and I had made a programme also. But this body is now unable to carry the wishes of my mind. So, I am helpless. I have been confined to bed for the last 13 days..... I would like one thing—and that is unity. If you can bring together all the different political parties in the country, you would be doing a great service to the motherland. In the present circumstances, I don't think, any good can come out of taking part in the legislatures without having a united front. I know it is no easy thing to do but if anybody can do it, it is you and none else.,"

He had by this time got exhausted and lay down. For a few minutes I waited and then touching his feet, slowly came away.

Gurus there are many and there will be many more. But a Guru like Swami Shraddhananda shall never be got again. His gigantic figure and sparkling eyes, his utmost simplicity, his selfless love, the soft corner in his heart for the poor and depressed and above all his strict adherence to truth, irrespective of persons and parties, are some of his virtues which will ever be cherished by his disciples. May God give him peace!

Shantihi! Shantihi! Shantihi!

CONTEMPORARY THOUGHT REVIEWED.

BUDDHIST INFLUENCE ON THE WEST.

Sital Chandra Chakravarty notices the following in an article appearing in *The Young East*:—

There appears to have been in the remote past a religious sect by name "Therapeutæ" that lived near Alexandria in Egypt. They were called also Therapeutics.

On the authority of a western antiquarian scholar, we learn that they had a marked eastern culture in them. He says :—

"The Therapeutics of Egypt were a counterpart of the Essenes of Palestine; they were like them a sort of anchorites of a perfectly oriental character." (The Science of Religions by E. Burnouf pp. 71, 22.)

We are inclined to presume that the "oriental character" points to India. Because the anchorites are peculiarly an Indian order. Moreover the very name "Therapeutics" seems to have an Indian origin.

In the Buddhist religion there is to be found an old sect "Thera" which is a Pali word and the meaning of which becomes quite clear by referring it to the Sanskrit "Sthavira" (old), of which it is a corruption. The followers of this sect were called "Theraputta" in Pali, "putta" again being a corruption of Sanskrit "putra," son. Thus "Theraputta" means "sons of Thera"

On this let us quote a passage from an authorised Buddhist work :—

"The Sthaviras or Sthiras (i. e. the elders) were called the Theras in Pali and their successors or Sthira-putras, the Theraputtas in Pali (i. e. sons of Thera)." [The Buddha Mimansa (Second Edition) edited by His Holiness the Swami Maharaj Yogiraja—High Priest Buddha Gaya.]

The same authority informs us, how the sect came to be associated with medicines :—"They were the custodians of drugs, and the healing art derived its name Therapeutics from them." (Ibid. p. 137.)

The following quotation would serve sufficiently to enlighten us as a direct historical evidence :—"Thus when I read in the inscrip-

tion of the Girnar Rock in Guzerat, the king's statement that he had sent into the dominions of king Antiochus his 'medicaments, and his double system of medical aid,' I thought that the king's statement about his medicaments was important as proving an early connection between India and Egypt."

The Essenes have been characterised as anchorites. And this suggests to us their connection with the name of Siva, as "Ishana"—God, " isha " meaning lord as well as God. So " Essenes " would be really " Ishanis " that is, the worshippers of Ishana. Yoga or abstract meditation being the peculiar method employed by the devotees of Ishana or Siva, Ishanis would really mean a class of Yogis or ascetics.

The Essenes seem to have wielded considerable influence upon Christianity, Christ himself being supposed to have been an Essene initiate and his very name Jesus having radical connection with the sect name, as " Jesseans " was used for the alternative of " Essenes " by the Epi-phanius.

MAN IN THE PLIOCENE AGE.

'Observer's *News from the Archæological Field* in the pages of *The Theosophical Path* continues to be interesting. He gleans the following evidence as regards the antiquity of human existence:—

According to a report published in January and quoting Mr. Cary Le Roy Hill, of the United States Forestry Department, something further has been discovered of about the same age as the Calaveras remains, and which strongly points to the existence of fully intelligent men capable of using implements to make fire at that remote period. It is a piece of wood, probably Sequoia, said to be betwein 2,500,000 and 3,000,000 years old, and bearing a neat hole about one inch and a half across and two inches deep, charred down to the bottom by fire. The wood was found in the Sierras in Placer county, California, being part of a tree buried five hundred feet below the surface and within gravel. It was found while blasting the volcanic basalt in the search for gold.

Mr. Hill points out that the hole resembles the hollows made to insert the fire-drill which, when rapidly whirled round, created sparks of fire by friction, and makes the conventional statement—

though with some misgiving—that if the wood were of more recent date he would unhesitatingly consider it part of a fire-apparatus. Apparently through insufficient acquaintance with the latest results of science in regard to ancient prehistoric man's knowledge of fire, he says we must look elsewhere than to human agency for an explanation, but he does not offer a solution. Still he is prepared to admit, *in view of the still outstanding problem of the Calaveras skull*, that science may find this mysterious charred hole to be the proof of intelligent man's existence in America millions of years ago, in the Pliocene age !

Minute particles of something that gleams like metal appear on the sides of the hole ; this adds to the interest and mystery of the problem. The wood has been preserved through the ages by being immersed in water with no minerals in solution ; it was therefore not fossilized. Being removed from the atmospheric oxygen it has not perished by oxidation.

Some years ago, a report was published in Australia that a piece of *sawn* wood had been found several hundred feet beneath the ground in an old river-bed of immense antiquity, while mining for gold, but exact details have not been accessible.

In regard to the use of fire by early man, it has been recently established by Mr. Reid Moir of Ipswich, England, that the race known as the Foxhall Man (from the locality near Ipswich where the remains are found) was perfectly well acquainted with fire because its hearths are still to be seen in the great Foxhall quarry under an immense depth of strata of the Glacial periods. The hearths (and their accompanying flint implements) were in use before the Glacial Periods began, at an age which has, till now, been called 'The Age of Mammals' long before 'man evolved from the ape.' Now we find that intelligent man—so far removed from any kind of beast as to have control over fire, the element which every animal dreads and avoids, and to use tools—had attained his superiority over the other creatures at that remote age. How long ago was this ? Perhaps more than the three million years required for the piece of Sequoia fire-drill.

In a recent article on the subject, Professor H. Fairfield Osborn, of the American Museum of Natural History, one of our leading

authorities on early man, discusses the whole situation.and the following quotation is of particular interest to students of Theosophy who are watching the steady approach of scientific discovery in many lines to the Eastern Wisdom :

" The nineteenth century witnessed a long and acrimonious battle for the natural origin of man..... All this war was waged in the Age-of-Man amphitheater, amid events of the past 1,000,000 years, and not even the most radical anthropologist suspected that during the present century man would be found in the most ancient Age of Mammals, 6,000,000 years ago.

" Yet hardly had the twentieth century opened before indubitable proofs of the more ancient man began to be found..... This discovery proves points of the utmost importance : First, that man almost from the beginning was a great traveller and explorer ; second, that even in the inconceivably remote past man was a relatively superior being, walking erect, and with very capable tool-making hands guided by a superior order of brain.

" According to these new discoveries, we now know that man is unbelievably ancient in origin. Just as beyond our universe there are other universes immeasurably distant which yet send their light to the earth.....so man and his ancestors of the Dawn-Stone Age are being traced back to the earlier geological period of the Age of Mammals."

It must be remembered that the Age of Mammals follows the Age of Reptiles and is earlier than the four great Glacial Periods with their intervening periods of warmth, and that it is only lately that man has been allowed to have existed even in the *last* Glacial Period ! No one can guess how long the four Glacial Periods lasted, but probably somewhere about a million years.

Professor Osborn states that it is now conclusively proved that the so-called ' Pithecanthropus ' (the Java ' ape-man') was no ape-man, but a real man or ' dawn-man ' who could speak, and think and reason. He says :

" Accordingly, the purpose of this article is fourfold : First, to banish the myth and bogy of ape-man ancestry ; second, to show that the Dawn-Man of Tertiary-time had surprisingly great brain-power ; third, to point out that we must modify even recent scientific opinions

regarding the geological antiquity of man and project our Dawn-Man ancestors back to the geological periods perhaps ten times older than any of our previous estimates up to the close of the nineteenth century, fourth, to demonstrate that the goal of twentieth century discovery is the habit of life and the kind of environment which produced the superior intelligence of Dawn-Man and raised him, even at that very remote period, above the rest of creation."

Professor Osborn publishes a chart of the latest calculation of the geological ages from which we have taken the following extracts :—

		Minimum Age (years)
QUATERNARY—RECENT		
('Age of man') Pleistocene.	Ice Age etc.	1,000,000
In England the Piltdown Man, etc., and in Java the 'Pithecanthropus' are found at the earliest period of this age.		
TERTIARY— ('Age of Mammals')	Pliocene	6,000,000
	Miocene	12,000,000
	Oilgocene	16,000,000
	Eocene	20,000,000

In England, in the Pliocene are found the Foxhall Man with his fireplaces and implements, and earlier in the Pliocene the 'Sub-Red Crag Man' of Ipswich with a peculiar kind of stone implements called 'rostro-carinate' (beak-keeled).

Professor Osborn refers to a curious incident in the story of the discovery of ancient man. Many years ago, in quarrying for coprolíths in the Foxhall stratum, a workman is said to have found a human jawbone which came into the hands of an American dentist, Dr. Robert Collyer, who published a detailed description of it with a careful drawing. This demonstrated that the jaw was of very modern type, not like the inferior types which would be expected to occur at such an early age of man's development if the animal-ancestry were true. It was a most inconvenient fact for Darwinism to meet. The jawbone mysteriously disappeared, and cannot be brought into court as evidence.

In Italy, at Castenedolo, skeletons with modern skulls and jaws were found in *Pliocene* strata ; these have never been explained ,nor have they been explained away !

THE RELIGION OF ASOKA.

Rev. H. Heras, S. J., M. A., makes a wonderful discovery. Asoka has so far been regarded as having been a Buddhist monarch. The authority for this opinion has been the Buddhist tradition. This is made vicious by the incorporation in it of matter which cannot at all stand historical scrutiny. Incontrovertible, however, is the evidence of rocks and pillars on which the edicts of Asoka are engraved. And these Rev. Heras subjects in his article to critical examination, which leads him to the conclusion that Asoka professed Brahminism and not Buddhism, as popularly believed.

Mr. E. Thomas, misled perhaps by the statement we read in the *Rajatarangini* that Asoka became a Jina, supposed that his early faith was Jainism. But his opinion is not considered scientific by modern scholars. Again Dr. D. R. Bhandarkar says that "it is no longer permissible to call in question the Buddhist faith of Asoka." He gives much importance to the authority of the Buddhist records, which must, in my opinion, be totally rejected by modern scientific historians. "It is scarcely necessary," he says, "to state that Asoka was a follower of Buddhism. All Buddhist records tell us that he had espoused that religion." Hence Mr. H. H. Wilson who 'ventured to dispute his Buddhist faith," is not kept in countenance by the Calcutta professor.

Three of these historical inscriptions of Asoka speak of the time in which he became an *upasake*, 'a lay-worshipper,' while their parallel inscription of Rupnath says that he was 'openly a Sakya" and the one of Maski reads 'a Buddha-Sakya.' Does this mean that he became a Buddhist believer on this occasion? It is not clear. We must not place too much importance on the word itself, forgetting the spirit of the sentence. Certainly *upasake* means a lay-worshipper, but a lay-worshipper does not mean anything else than one who is not properly acquainted with the deep dogmas of his faith and has not been initiated with its mysteries. This word *upasake* may, therefore, be interpreted as referring to Asoka's con-

version after the Kalinga war, *i. e.*, his becoming a lay-worshipper. Naturally he could also call himself Sakya and Buddha-Sakya, because any conversion is a kind of enlightenment, and he could therefore consider himself the enlightened one. Such is the meaning of the word *upasake*, Sakya and Buddha-Sakya. How the mere fact that one of them is not always repeated in the four parallel inscriptions shows that the writer did not stick fast to this idea. On the other hand the following line "But I had not been very zealous" is invariably repeated in the first three of these decrees and clearly supposed in the fourth. This is the main idea Asoka wishes to make known, that in the beginning he had not been very enthusiastic; but that after a year and a half he became very zealous.

The event that marks the separation between these two periods is one of the most discussed points in the life of Asoka. "But a year and somewhat more has passed," says he, "since I have visited the Samgha and have been very zealous." This visit to the Samgha is also mentioned in the *Mahavamsa* and other Pali chronicles. Buhler supposed that Asoka had actually entered the Samgha and had become a Buddhist monk. His opinion had been followed by Mr. V. Smith and Dr. F. W. Thomas. They seem to base their opinion not only on this edict, but also on the statement of It-sing, who saw an image of Asoka dressed in the garb of a Buddhist monk, and on the *Divyavadana* that states that Asoka died without power for having renounced the world and becoming a Buddhist monk. Senart has explained that the expression *samghapapite* entering the Samgha, must be understood "in a material, physical meaning." But Hultszch reads already *samgha upete*, and translates "since I have visited the Samgha." Prof. Bhandarkar supposes that he actually lived in the Samgha not certainly as a *Bhikshu*, a state he thinks incompatible with kingship, but as a mere *Bhikshu-gatika*, one living among monks.

Anyhow it seems quite certain that Asoka never entered the Samgha. He paid a visit to it and he was much struck with the life of mortification led by those monks. This sight augmented the zeal of the monarch, and as a result of this visit, he issued two decrees: one for all his subjects and another for the members of the Samgha. The former is the one contained in the Rupnath and

cognate edicts. We must note that this document, though it is the first exposition of the Dharma after his visit to the Samgha, does not give any precept we might call Buddhist. The other document addressed to the Samgha itself is thoroughly different. This is the Calcutta-Bairat R. I.

This document has been supposed to be the profession of Buddhistic faith of Asoka. It would have been so, if addressed to all his subjects, but it was addressed only to the Samgha : " The Magadha king Priyadarsin having saluted the Samgha, hopes they are both well and comfortable." Then it is not strange to hear him adding : " It is known to you, Sirs, how great is my reverence and faith in the Buddha, the Dharma, and the Samgha. Whatsoever, Sirs, has been spoken by the blessed Buddha, all that is quite well spoken." This is not a profession of faith. This document being addressed to the monks themselves, he could not say otherwise. Asoka had to observe the injunction given to all the sects ; not to say anything against another sect and to foster the purity of his doctrine. In order to obtain this, he recommends both the monks and the nuns as well as the laity to read often and meditate upon seven extracts of Buddha's Dharma. It is worth noticing the difference between this document addressed to the Dharma and Rupnath R. I., written at the same time, but addressed to all the subjects of his vast Empire. Even Prof. Bhandarkar remarks that the six passages recommended in the Calcutta-Bairat edict do not express any ritualistic or metaphysical element of Buddhism.

Moved by the same eclectic spirit he visited during his first tour of morality several places connected with Buddha's history. " When King Devanampriya Priyadarsin had been anointed ten years he went to Sambodhi " (Bodhi tree.) During another tour he visited Buddha's birthplace and conferred some privileges on it : " When King Devanampriya Priyadarsin had been anointed twenty years, he came himself and worshipped this spot, because the Buddha Sakya-muni was born there. He both caused to be made a stone bearing a horse, and a stone pillar to be set up, in order to show that the Blessed one was born here. He made the village of Lummini free of taxes and paying only an eighth share of the produce." His visit to these two spots does not prove anything in favour of his supposed

Buddhism. This is only an individual instance of that general rule he followed during his reign : " All sects have been honoured by me with honours of various kinds." Even now-a-days the Hindus go to both the places to worship there the memory and the relics of the Buddha.

Other instances of honours given by Asoka to other sects are not lacking in his own inscriptions. He sent Mahamatras of morality to the Nirgranthas, to the Brahmanas and to the Ajivikas. The latter, a Vaishnava (?) sect founded by one Gosala, a contemporary of Gautama and Mahavira, were specially honoured by the Emperor as the dedication of the caves of the Barabar hill discloses. Moreover " when King Devanampriya Priyadarsin had been anointed fourteen years, he enlarged the stupa of the Buddha Konakamana to the double of its original size. And when he had been anointed twenty years, he came himself and worshipped this spot and caused a stone pillar to be set up." Konakamana was one of the previous Buddhas, most likely a mythological person, worshipped by a rival sect of Buddhism founded by Devadatta, Buddha's cousin.

His strict orders as regards any schism produced in the Samgha are other instances of his interest for the purity and morality of the sects.

The *Mahavamsa* states that Asoka erected many Buddhist buildings. But the *Rajatarangini* states likewise that he built many Brahminical temples in Kashmere. Moreover Dr. F. W. Thomas rightly remarks that " When the Chinese pilgrims refer, as they constantly do, to a ' stupa of Asoka ' we cannot in strictness understand anything more than one of archaic style."

Such are the arguments generally used to prove the Buddhist faith of Asoka. I feel sure that no impartial unprejudiced historian will accept them as valuable to prove such a conclusion. We have been misled by the Buddhist chronicles long ago. Modern criticism cannot accept other documents referring to Asoka than his own inscriptions. And these do not say that he embraced the doctrines of Gautama. No document records his embracing a new faith. We know moreover that his family, and specially his father Bindusara, professed Brahminical faith. Hence Asoka remained Hindu and Brahmanical till the end of his days.

"THE SECRET DOCTRINE" AND "THE MAHATMA LETTERS,"

G. R. S. Mead delivers himself in the last issue of *The Occult Review* of a load which had for long years lain on his breast as regards Madame Blavatsky's 'The Secret Doctrine,' and the now notorious 'Mahatma Letters.'

For the last three years of her life, I had Englished, corrected or edited everything H. P. B. wrote for publication, including the MS of *The Voice of the Silence*, and that, too, with her entire assent and approval.

Madame Blavatsky in the conclusion of her work promised more volumes, material for which, she wrote, had been collected. According to Mead,

But in sober reality, her repeated categorical statement on the matter is, to say the least of it, a "terminological inexactitude" which, in generous spirit, may be ascribed to her "Russian," enthusiastic, imaginative, and psychical temperament.

As to misquotations in the work,

They were, unfortunately, not all due to errors in type-writing from the original MS. Some of them had been "pulled" to favour the relevent argument of contention.

The book is today being given out to have been a revelation. But Mead's personal knowledge points in quite the opposite direction.

Did I not know that chiefly my three friends and colleagues—the now long deceased scientist and polymath, Dr. C. Carter Blake whose professional work was largely the writing of encyclopædia articles, the present brilliant philosophical writer, E. D. Fawcett, and the well-equipped Bertram Keightley—had "devilled" assiduously for H. P. B. at the British Museum and otherwise? Between them they supplied piles of material, and many a paragraph, which she "revised" for her special purposes.

Next to the authority of *The Secret Doctrine* is that of *The Mahatma Letters*. On the genesis of this volume ,too, Mead has to say something.

I would believe no word against him (W. A. Judge) till he came over to London to meet the very grave charges brought against him and I could question him face to face. This I did in a two hours' painful interview. His private defence to me was, that his forging of the numerous "Mahatmic" messages on letters written by himself, after H. P. B.'s decease, to devoted and prominent members of the Society, in the familiar red and blue chalk scripts, with the occasional impression of the "M" seal, which contained the flaw in the copy of it which Olcott had made in Lahore, was permissible, in order to "economise power," provided that "messages" had first been psychically received. He also more than hinted that it was entirely in keeping with precedent, and that this was his authority for what he had done. Shortly after Judge's decease, one of his two chief mediums came to London to see me privately. In a four hours' interview she went with painful minuteness into every detail of how it had all been done, and wound up with an utterly amoral proposition purporting to come from the "Mahatmas," which was a very tempting offer had I been a charlatan. I very impolitely told the lady to inform *her* "Masters" that they might go to h—l. Subsequently, another old friend who had been in Lansdowne road and Avenue road with us, and had gone to the U. S. A. to work under Judge, and who had helped him in the forging of these messages, came to London and owned up to me. With such "occult" practices I naturally would have nothing to do in any shape or form; it was all utterly repugnant to my character.

THE ORIGIN OF NUMERALS.

The invention of numerals is attributed by some to the Arabs, by others to the Indians. Sukumara Ranjan Das, writing in *The Indian Historical Quarterly* cites the following Arab testimony on the point:—

The foremost among the Arab writers on mathematical classics, Muhammad, the son of Moses, from Khowarezm, or more after the manner of the Arab, Mohammad ibn Musa al-khowarezmi, a man of great learning and one to whom the world is much indebted for its present knowledge of Algebra and Arithmetic, distinctly stated that the numerals were of Hindu origin. Even the later Arab writers,

down to the present day, use the phrase 'ilm hindi,' " Indian science," for arithmetic as also the adjective 'hindi' alone. Probably the most striking testimony from Arabic sources is that given by the Arabic traveller and scholar Mohammad ibn Ahmed, Abul-Rihan al-Biruni (973-1048 A.D.) who spent many years in Hindustan. He states explicitly that the Hindus of his time did not use the letters of their alphabet for numerical notation as the Arabs did, and that the numerical signs called *anka* had different shapes in various parts of India, as was the case with letters. In his Chronology of Ancient Nations he gives the sum of a geometric progression and shows how, in order to avoid any possibility of error, the number may be expressed in three different systems :—with Indian symbols, in sexagesimal notation, and by an alphabet system. He also speaks of " 179, 876, 755, expressed in Indian ciphers," thus again attributing these forms to Hindu sources. Preceding Al-Biruni, another eminent Arabic writer of the tenth century, Motahhar ibn Tahir in his "Book of the Creation and of History" gave as a curiosity, in Indian Nagari symbols, a large number asserted by the people of India to represent the duration of the world. In Motahhar's time the present Arabic symbols had not yet come into use, and that the Indian symbols, though known to scholars, were not current. Because of this fact Motahhar found something extraordinary in the appearance of the number he cited. Another Arabic writer named Al-Kindi (800-870 A. D.) wrote five books on arithmetic and four books on the use of the Indian method of reckoning. We are therefore forced to the conclusion that the Arabs from the early ninth century on fully recognised the Hindu origin of the numerals.

Of the scholars who favour the Arab origin of numerals, Mr. G. R Kaye alone is of importance. To him the testimony in favour of the Arab origin appears to be that numbers are written from right to left in imitation of Semitic scripts. If Indians had invented them, they should have followed in writing them the direction of their alphabet, *viz.*, from left to right. Mr. Das refutes this argument by referring to a method of writing numerals, for which names of certain articles

stood in India, when no other people had a knowledge of the desimal notation. That system is still employed in books of literature to mark dates counting figures from right to left:—

"now we shall mention the third type, *viz* the word and letter forms, with which the perfected system of the Hindus with the symbol zero is closely connected. This system came to be used as early as the sixth century of the Christian era, if not earlier. For example, Brahmagupta says in his *Brahmasphutasiddhanta*, "If you want to write one, express it by everything unique, *i. e.*, one by adi (beginning) sasin, indu (moon), sita, dhara, urvara, bhu, (earth), Brahman, Pitamaha, rasmi, etc., two by yamala, yama (twins), kara (hands) netra, aksi, darsana, locana (eyes), Asvins (the two brothers), etc.; three by Rama (the three Ramas), guna, (virtue); four by sagara (ocean); five by visaya (senses), sara (arrows), etc., six by rasa (flavour), rtu (seasons), etc., seven by aga (mountain), and so on; ten by asa, dis (quarter) kendu, Ravanasura (because he had ten heads); zero by sunya (void), ambara, akasa (heaven, space), purna (circle), etc."

As an example of this system, it has already been said that the date "Saka Samvat, 867" (A. D. 945 or 946) was given by "giri-rasa-vasu," meaning the mountain (seven), the flavours (six), and gods "vasu" (who were eight in number) *i. e.*, 867, the words being read from right to left. The period of invention of this system is uncertain. But as we have already remarked, the first trace seems to be in the Srautasutra of Katyayana and Latyayana and it is quite certain that Varahamihira (d. 587) used it in the Brhat-samhita (chap. VIII, 20). In the Pancasiddhantika also Varahamihira citing details laid down by Latacarya in a work in which he explained the Romaka and Paulisa Siddhantas tells us that for some calculative purposes a certain moment was assumed to be fixed (as regards the year).

सप्ताश्विवेदसंख्यं शककालमपास्य चैत्रशुक्लादौ

i. e., by deducting the Saka-year having the number seven, the two Asvins, the four Vedas *i. e.*, 427 or 506 A. D. at the end of the bright half of the Caitra month.

After discussing the modes of notation current simul-

taneously in different countries, the writer sums up his argument as follows:—

To enable us to appreciate the force of this argument a large number, 8,443,682,155, may be considered, as the Hindus wrote and read it, and then by way of contrast as the Greeks and the Arabs would have read it.

Modern American reading :—8 billion, 443 million, 682 thousand, 165.

Hindu :—8 padmas, 4 arbudas, 4 kotis, 3 prayutas, 6 laksas, 8 ayutas, 2 sahasras, 1 sata, 5 dasa 5.

Arabic and early German :—eight thousand, thousand thousand and four hundred thousand thousand, and forty-three thousand thousand, and six hundred thousand, and eighty-two thousand and one hundred fifty-five (or five and fifty).

Greek :—eighty-four myriads of myriads and four thousand three hundred sixty-eight myriads and two thousand and one hundred fifty-five.

The reading of numbers of this kind shows that the notation adopted by the Hindus tended to bring out the place idea. No other language than the Sanskrit has made such consistent application, in numeration, of the decimal system of numbers ; nor did any other ancient people carry the numeration as far as the Hindus did.

THE WORLD OF BOOKS.

मेरे फूल. *By Pandit Vanshidhara Vidyalankara. Published by Hindi Granth Ratnakara Karyalaya, Hirabag, Bombay. Price Re.* 1-4-0.

In this collection of Pandit Vanshidhara's poems the reader meets with effusions of genuine poetry. The author feels and lets what he feels come on paper. His muse avoids ostentation. In very simple words he utters some very deep thoughts. He has been in commune with nature. Mountains and rivers, and trees and brooks appear to have laid bare before him their inner mind. The poet, true to himself no less than to his sylvan associates of the Gurukula seclusion, viz. flowers and trees and birds and boughs, has again and again made confession of the inability of even the *Kavi's* gift of expression to do justice to their silent poetry. His main theme is his longing for the Infinite. This bursts forth in the midst of other themes and carries him away to what his limitless soul feels to be his own element. There he appears to be at home. He "would with limitless eyes see the *Ananta*, with limitless arms embrace the Infinite, with ears limitless hears His infinite message and with tongues without number chant His sweet unending Name." He would fain be relieved of that "pain," little knowing that half the joy of the lover is in his incessant pain. Or he realises the truth and revels in the agony, which the desire to get rid of it simply heightens.

Paigam-i-Ittihad. By Prof. Chetan Datta, Member of the Indian Staff, Chiefs' College, Lahore. Price Rs. 2.

The author's main hypothesis, apart from his message as a Prophet of a new faith, is that Samskrit is the mother of languages. He has traced to Samskrit roots words not only of the North Indian but also of some of the South Indian dialects. Then he proceeds to demonstrate the original identity of a number of Arabic and Samskrit terms. A few words of Chinese, Japanese and Turkish are also shown to have been derived from the same source. The clues hinted at by him are valuable and may be utilised for a strictly philological study on scientific lines. His main character, the character in which he appears to press his claim on the reader's attention is, however, that of an Apostle of Human Brotherhood and Unity. The threads he has

traced of original unity running among diverse human languages, he manipulates to weave out of them, or even apart from them, an apostolic web, which should join in its meshes the human family as one whole. To Hindus he preaches social reform, and to Hindus and Mubammedans brotherliness and love. We appreciate the message and leave it to the Apostles to say aye or no to his apostolic claim.

Gods in Exile. By J. J. Van Der Leeuw. Published by the Theosophical Publishing House, Adyar, Madras. Price Re. 1. as. 8.

The soul of man, as it ordinarily lives and views and works, is imprisoned within three bodies, viz. the physical, the emotional and the mental ones. The great error, on account of which human beings feel themselves in misery is that of identification of the soul with these bodies. This makes for the feeling of distance which the average soul experiences as existing between it and what it yearns for, viz. joy infinite. It is only when the consciousness of this distance dawns on the mind that a sort of agony is experienced. If after this blessed intuition systematic effort be made to wean the ego from the bodies one after another, so as to relegate these instruments verily to the position of instruments, the ego generally comes to be itself, so that a perennial source of ecstacy is opened to it from within. Average souls are "gods in exile" and the writer shows them the way back to their home in divinity. He elucidates a few biblical and Greek myths in terms of this spiritual conception of his, which makes his treatment of the theme both learned and interesting.

Nirvana. By George S. Arundale. Published by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2-12-0.

Writes Leadbeater in the foreword :—"Few among men still living on earth are they who have experienced Nirvana..... Those of us who have touched that truly tremendous altitude know well that all human words fall short in the effort." The book under review he regards as "a valiant attempt to describe the indescribable." To us uninitiated the "attempt" itself is of the indescribable variety. The first glimpse of Nirvana begins with a sight of K. H. After this introduction it depends on the credulity or otherwise of the reader, to give the picture that follows credence or no. For K.H.

is no new name in Theosophical literature. It has been giving rise to a large amount of controversy and in some minds is a synonym of spiritistic humbug. In some of the chapters the ideal of the writer as regards the state of things in human society seems to incarnate itself in a word-picture. Chapter VII deals with the future of the Theosophical Society. That on Mother-light depicts in beautiful colours the place of mother-sex in human relations.

The Hindu Gods. By C. A. Kincaid. Published by Bennett Coleman and Co. Ltd., Bombay.

In a very small space the author has given an account of the most important Hindu gods. He describes their features and briefly states their life-history as described in the Puranas. A few pictures and plates added to the written sketches make it possible to recognise at sight the *devata* or idol of a sanctuary. A slip of pen has however, in the end, made him write :—'Upon Ravana's destruction of Ramachandra.....' This may be unintelligible to a reader familiar with the story, though to a novice it is as good as its opposite.

The Story of the Buddha. By Christina Albers. Published by the Mahabodhi Society, 4 A., College Square, Calcutta.

A booklet for children.

Selections from the Jataka. By Christina Albers. Published by the Mahabodhi Society, 4 A., College Square, Calcutta.

A narrative of the previous lives of Buddha, written for children.

The Psychology of Prayer. By the Anagarika Dharmapala. Published by the Mahabodhi Society, 4 A., College Square, Calcutta.

An easy and brief exposition of the thirty-seven principles of Bodhi. A. P. C.

Western Civilization. By Chandra Chakraberty. Published by Vijaya Krishna Brothers, Calcutta Price Re 1/4/0.

The author's object in writing this book is to enable the people of the East to understand aright the West and its civilization and to enable the Western people to know what an Eastern observer thinks of their civilization. By West he means a few of the advanced countries of today *viz.*, England, France, Germany, Italy, Norway, Sweden, Denmark and U. S. A. He has given a short account of

the culture of these countries, and their means of cultural advancement such as universities, libraries, papers and journals, and their extensive educational systems. He has also drawn a picture of their capital cities and the social behaviour of the peoples, and has ended his book with a few remarks about their future outlook. The author holds that while the East is dozing in auto-hypnotism dreaming of her sublime spirituality and her great past, the West is practical and materialist and is making her present full of pleasure and affluence and her future hopeful. We agee with him when he says that cultural progress and spiritual advancement are essentials of a high civilization. But the West, according to his own account, has not achieved much in the way of spirituality, sexual morality, and peaceful national and inter-national life. These are grave defects of the West, while indiffernce to material progress is the malady of the East.

Life of Barrister Savarkar—By 'Chitragupta'. Publishers: B. G. Paul & Co,. Madras. Price Re 1/8/0.

The author has done a great service to the national cause by writing this short book. His purpose is neither to justify nor to condemn the creed or activities of the arch-patriot, Barrister Savarkar, but simply to narrate the life-story of the great hero, and let the reader judge for himself. He has given a spirited account of Savarkar's revolutionary spirit, his burning patriotism, his ardent love of and devotion to the Motherland, his wholesale sacrifice at her altar, his daring adventures, his long and terrible sufferings, his high moral and mental qualities, his power of influencing others and attracting even his foes. All these have given the colour of a romance to the story which can never fail to touch the heart of even the dullest reader.

What did the Lord Buddha Teach? By Anagarika Dharmapala. Published by the Mahabodhi Society, 4 A, College Square, Calcutta. Price As, 8.

The author of the booklet is a renowned priest of Buddhists. Therefore any thing that comes from his pen, must of course, be authoritative as far as the Buddhist point of view is concerned. He begins with a short sketch of the Bnddha's life, his search after truth and its ultimate attainment, and his preaching tour. He has summed

up the teachings of the Buddha in (1) the theory of Dependent Causation (2) Eightfold path and (3) the four noble truths. He holds that Buddha protested against and overthrew the Brahmanical theory of caste and supremacy of the Brahmanas and held that the social status of a man was to be decided by his *kamma* or profession. As to the Bhuddhist view of Godhead we had better quote his own words. "Buddhism is not a materialistic moral system, neither is it a nihilism, nor is it a pantheism. It is not a monotheism, nor is it a polytheism. It is a super-theistic transcendentalism."

Temples, Churches, and Mosques. By Yakub Hasan. Publishers: G. A. Natesan & Co., Madras. Price Re. 1-8-0.

It is a book in which the places of worship of almost all the principal religions, living or dead, are described, the peculiarities of their arrangement, construction and architecture elucidated, the stages of their evolution traced and the religious beliefs and practices of their devotees explained. The author seems to have devoted considerable time to the study of his subject, and his observations deserve a careful study.

JESSY.

EDITORIAL REFLECTIONS.

THE LAHORE RIOTS.

Of communal bad blood which made the Hindu view with the eye of suspicion everything Muhammadan, and the Muhammadan lose all faith in the Hindu, Lahore had had its fair share. The Lahore Municipal Committee had, as a result of that feeling, been tabooed by the Hindus for the last three years. A small scuffle or two had also taken place in certain localities, but a riot which should plunge the whole town in suspense and trouble had not yet broken out. The capital of the Punjab had so far been immune from open incendiarism, credit for which was thought to be due more to the vigilance of the authorities than to the peace-loving temperament of the populace. Even when in the night of the third May a few Muhammadans had fallen victims to the incensed fury of a Sikh whom, as it is reported, a grossly insulting remark of the Muslim rowdies, followed by an attack, had called to arms, it was not at all apprehended that the fracas would lead to a riot Till the afternoon of the fourth all was quiet. Trouble had in the meantime been brewing, thanks for which may be equally shared by the none too cautious Government and the none too conscientious of Muslim leaders. The posters and speeches of Maulana Zafar Ali were a spark which set highly inflammable material ablaze.

We fail to understand, where in view of the deaths of a few Muhammedans at the hands perchance of a Sikh, was the occasion for a general *hartal*. The commonalty among Muhammadans themselves were taken aback when the idea was first suggested to them. The fracas that had taken place was an affair between a Sikh and a knot of Muhammadans and not between the Sikh and the Muhammadan communities. One of the parties had aggressed, and the other retaliated, it may be, out of all proportion to the original offence. The offenders should of course have been brought to book, and any attempts to get them punished should have been welcomed and even encouraged by all communities alike. Neither, however, did revilers even if killed, deserve being hallowed as martyrs, unless the religion which sought thus to canonise them, be a dispensation in reviling, nor did their death, highly deplorable as it undoubtedly was, deserve to be elevated to the dignity of a communal cause. The *hartal* was engineered under frowns

of the none too civil *goondas*, and it is a wonder the Government which prides itself on its being all-eyes and all-ears slept a whole day and a whole night over the matter. A funeral procession of the deceased was arranged; it went through all Muhammadan bazars and called out thousands to attend it. Will it yet be claimed that the authorities had no notice of the coming storm? Under the eyes of the police, or let it be averred without it—to us both the alternatives are equally culpable—this unending army of serene mourners passed through the town, with Sir Iqbal and Sheikh Abdul Qadir at the head, leaving a trail of looted shops, broken windows and wantonly assaulted Sikhs and Hindus. Honor befitting to the souls of the martyrs! The following three days witnessed an orgy of onslaugts on waylaid travellers, unprepared passers-by, innocent alighters at the Railway Station whom the Muhammadan tongawalla took, instead of to the destination pointed out to him, to a pre-appointed scene of incendiarism. Even ladies and children were not spared. We saw with our own eyes how in the front of a Muhammadan quarter of the town boys provoked a non-Muhammadan pedestrian or cyclist and grown-up *goondas* fell on him, belabouring him till he fell senseless, to all appearances dead, or was providentially rescued. The Muhammadan police-man is alleged to have inveigled his credulous protection-seeking ward into the very scene of high-handedness. At places he is said to have been party to the game. The promulgation of orders under section 144 appears also to have been meant for the edification of the Hindu's soul. For in the case of the Muhammadan they were treated as dead letter. Parties of as many fives as chance brought together were allowed to move freely in case they were composed of chanters of the *Kalima*, while even small knots of non-Muslims were thought dangerous to the public peace.

The whole tale of deaths has gone up to 23, of whom only six are Muhammadans and the rest Hindus and Sikhs. The number of those wounded approximates 200, of whom 51 are Muhammadans, one is Christian, and the rest are Hindus and Sikhs. And yet the majority of those arrested is Hindu.

One remarkable feature of the whole riot is that nowhere was there a pitched battle. The victims that fell or were wounded owe their plight not to the opponent's superior strength or bravery but to

their cowardice which evinced itself in stealthy stabs in the back or sudden onslaughts on the unwary wayfarer. That the Muslim carried the palm in this sort of warfare may be a solace to the pseudo-martyrs and a source of gratification, too, to the gallant knights of heroic Islam. We grudge them not their highly deserved meed.

To us in the midst of this scorching Sahara of bloody communalism, those Hindus and those Musalmans—stray as the latter are—who sheltered the helpless families of the antagonists' community settled in their midst—are *the* oasis of hope. These we should encourage to form a nucleus of future citizenship whose common national insignia should be not 'Muslim' and 'non-Muslim' but 'Bharati,' or what is the same thing, 'Hindu.'

The Hindus have borne the brunt of the dire Muslim attack. Even disowned by a section of the Sikhs, they have from time to time to pay the price of their fraternal feeling to the Guru's Khalsa. What calls for our heart-felt praise is the bold stand they made in defence of the Hindu quarters of the town, so that even after the highly lamentable loss of so many precious lives they have not to carry the additional shame of insulted womanhood and pillaged property which in their chicken-heartedness they may have left undefended. That they have not proved equal to the Muslim *goonda* in guerilla warfare is nothing to be ashamed of.

To us the behaviour of the Muhammadan—the leader and the led—appears to strengthen the case for Shuddhi. The *goonda* has to be pitied and made a better man of. And this is what Shuddhi in its essence means. That religion should make common cause with immorality—seduction of women of no enviable repute, filthy exultation over a capture of these, exasperation and altercation leading to organised cowardly attacks on members of what is thought to be the opposite party—is a travesty of faith and ethics. This travesty has got to be ended, and the way to it is Shuddhi.

IRON INDUSTRY IN THE RIGVEDA.

While acknowledging the mention of gold in the Rigveda, a section of orientalists is of opinion that iron was unknown to the seers of that old scripture. The word *Ayas* used in the hymns appears to them to signify either

bronze or copper. Manindra Nath Banerjee, writing to *The Indian Historical Quarterly* is, however, of the contrary opinion. The characteristics attributed in the Veda to *Ayas* leave to the reader no other choice than that of taking the term to denote iron.

The Vedic bards are profuse in their use of vocabulary "*ayas*" and indeed it is no less copious than that used of "*hiranya*" or gold. But it is a remarkable fact that they are very particular in calling Indra's horse bright and beautiful as "*hiranya*" but as to its legs they describe them as wrought of "*ayas*" a hard metal as they apparently desired to speak of the horses as possessing very strong legs for fast and swift running. Almost all the comparisons that are found to be made with "*ayas*" seem to be quite apt signifying the idea of either sharpness or strength or both combined. The arrow, a weapon of considerable importance, owing to the part it plays as a sharp and strong weapon of war, they would describe as "*ayomukham*" or "*ayoagraya,*" i. e., tipped with "*ayas*" to render it sharp as well as strong. They would often call Indra as being "*ayo apasti,*" i. e., armed with claws of "*ayas*" as they would be extremely sharp like those of the hawk for slaying *dasyus* or robbers. The "Jatavedas" they would call "ayodamstra," i. e., armed with the teeth of *ayas* (for attacking demons). The 'Maruts" they will address as "ayodamstras," i. e., having tusks of "*ayas*" as sharp and effective as those of the wild boars. The progeny of Indra have been termed "*ayahsipra,*" i. e., having stout and strong jaws like those made of "*ayas.*" The "Soma" they will often speak of as entering into its *ayas* fashioned home, i. e., the receptacle which has been framed by hammering with a tool made of "*ayas,*" evidently indicating the strength and hardness of the metal as well as the hammer itself. The god "Savitar" has been called "*ayohanu,*" i. e., having cheeks as strong as those of "*ayas.*" They speak of "*agni*" as whetting his splendour like the edge of "*ayas,*" clearly indicating that "*ayas*" would admit of being sharpened. Again they are found to address—"Be gracious, Indra! sharpen my thought as it were a blade of "*ayas.*" They would also mention cauldrons or huge pots of "*ayas,*" for pouring

or heating or holding milk of cows, evidently indicating that "*ayas*" being tough could be beaten into large vessels. Very frequently they would call Indra "*ayasa*" i. e., having the weapon wrought of "*ayas*" and therefore fierce even against the strong. Indra's *vajra* has often been mentioned as wrought of "*ayas*," stuck fast in his hands and having a thousand very sharp edges—one that kills enemies and shoots out a thousand flames in the sky. At times Indra would be said to be as stout and strong as "*ayas*" itself.

From all these descriptions one could easily understand the nature and characteristics of the third Rg-vedic metal "*ayas*." It was a very hard metal, tough, tenacious, malleable and ductile, ore that could be sharpened at the same time into murderous weapons, admit of being easily forged or worked into tools and beaten into desired shapes and sizes.

Again in the Rg-veda IV, 2, 17 we have the definite mention of smelting of "*ayas*." We have the Vedic bards singing in this hymn—"purify us by smelting like ore," meaning the purification of humanity as ore is purified by smelting in the hands of "*karmaras*" or smiths. We have here a definite mention of "Karmara" or "Dhmatr" in connection with "ayas"—a particular guild of artisans associated with the work of "ayas." Again we have a clear and most definite mention of "*welding*" in connection with the act of the smiths often identified with the forging of "ayas." This forging is very clearly described in Rv IX, 112, 2, thus—"with dry faggots of trees, and fans of birds' wings and bright whetting stones, the *karmaras* (engaged in the making of arrows) would desire for rich men (to buy them.) Evidently then we have in reference to "ayas" the process of smelting or purifying the ore, forging and then welding by particular guilds "Dhmatrs" or "Karmaras," the master smiths. Added to these if we bring in the facts already enumerated above that "ayas" requires to be *hard, tough, tenacious*, admitting the process of *sharpening*, then a scientific mind could not but construe it as *iron* (of steely character) and nothing else. For "ayas" if identified with gold or silver or even copper would not answer to having simultaneously the properties ascribed to it, of being *hard, tough,*

tenacious, malleable, ductile—a metal *that is purified by smelting ores*, one that could be *welded* and at the same time admit of being sharpened into tools and weapons and beaten into any desired shape, etc. While in the absence of "tin" in the whole of the "Rg-veda" we could be hardly justified in introducing at all any idea of bronze. But even if for argument's sake we ever attempt to bring in such a hypothesis, it would utterly fail as untenable as the only bronze known to India *viz. bell-metal*, or any kind of bronze if it was at all then known, could not be identified with the qualities possessed by "ayas" as mentioned in the Rg-veda. Thus taking all points into consideration, "ayas" cannot but mean "iron," which is a metal, ordinarily obtained by *smelting ores* and is *tough, tenacious, malleable* and *ductile*, at the same time very *hard*, could admit of being easily *sharpened*, the *only* metal that could be *welded* and allow of being *forged* in the way as described in the Rg-veda. And this identfication of "ayas" is clearly affirmed by the Vedic bard's associating "ayas" with "harita" i. e., with the colour of the morning Sun (not rising Sun) which is faintly bluish shining and dazzling in brilliance like the blade of a damask steel.

Now "ayas" being identified with *iron* we can now somewhat describe its metallurgy in that remote period of human civilization. The metal was found in the ores, which were smelted for purification by a particular guild called "*dhmatr*" identified also with "*Karmara*" or blacksmiths. The smelting was done by means of a furnace with dried faggots of trees as fuel and bellows of birds' wings. The iron balls thus smelted were then hammered down and welded into lumps. In forging tools of iron the process would consist in heating the iron in a smith's forge worked with bellows, and hammering, welding the parts together and finally sharpening on clean whetting stones. The vessels made were beaten into shape probably smelting and forging used to be carried on in the same forge or furnace. These processes compare very favourably with those now done by the Indians in general even up to the present times.

Thus from the above it is seen that the knowledge of the metallurgy of iron in those ancient days of civilised life was a pretty advanced one and we have it from the Rg.-veda that from

the household utensils of jars, pots, kettles, vessels of various types, tongs, scissors, sharp razors, needles, pipes, tubes, awls, hammers, and the agricultural implements such as plough-share, spade, shovel, furrow, sickle to warriors' helmets, coats of mail, spears axes, daggers, swords, lances, and arrows were all known to them and even the substitution of a broken-limb by one made of iron, the sure indication of skill in the making of surgical implements was also not beyond their scope.

MAHARANA NASARULLAH KHAN.

The straits to which Islam has been reduced by only a few years' propaganda of Shuddhi are pitiable in a high degree. To the fertile brain of Hasan Nizami, whom Maulana Muhammad Ali in a fit of justice-loving sincerity rightly calls *jhooti tablig ka raja*, the prince of false evangelisation—the credit is due for calling what he gave out to be a neo-Muslim Maharana converted recently to Islam with five and a half lacs of subjects, to preside over the Neo-Muslim Conference at Lahore. The Maharana who turned out to be only an honorary magistrate in the Bombay Presidency, whose ancestors had accepted the faith of Islam four centuries back and whose Jagir in Amod counts no more than four thousand people of all faiths today, was taken in procession with Sir Shafi and Khwaja Nizami sitting at his sides. What was even more objectionable from the point of view of Lahore citizens was unmeasured abuse showered on the Hindu community and its leaders. A farcical person personating an imaginary nephew of the late Swami Shraddhananda who declared himself to have been just converted to Islam, formed part of the gorgeous demonstration in which an ex-Law Member of the Viceroy's Council was prominent. Will anybody after this wonder that the Muslim community fed with such pabulum at the hands of its sanest leader—for who could be expected to be more level-headed than an ex-Law Member ?—indulge in anti-Hindu incendiarism.

SUPPRESS THE ARYA SAMAJ.

The Times of India makes capital out of an anonymous letter addressed to it suggesting the suppression of the Arya Samaj as a remedy for the now oft-recurring Hindu-Muslim riots. *The Times* taking its cue from the anonymous correspondent has written two leaderettes urging the same step, adding to the proposal a wise 'if,'

That the Arya Samaja is even remotely a cause of the riots may or may not be established, but if the hypothesis of the veiled correspondent does get established, the Government, says our contemporary, must accept his remedy. And grant him a Jagir, too, for thewonderful discovery ? Where, by the way, to address him ? Through *The Times of India ?* The whole press in India has dismissed the leaderettes as silly, and we need not waste powder and shot over a pro-Muhammadan *Don Quixote.* The plea ' Religion in danger ' which *The Times* fears will be advanced by lovers of the Samaja, it dismisses likening the cry to the one raised in opposition to the suppression of Sati.

Convincing Anglo-Indian logic ! A society recognised to be the most powerful modern agency of social reform compared to an obnoxious social abuse of by-gone days ! An apt comparison ! We wonder why Muslim associations have not yet proposed a vote of thanks for this new God-sent champion of Islam. Let the Ahmadias come out with a prophecy of the Mirza. The Government may, if it launches on some misguided wilful course such as is suggested in the columns of *The Times,* give the Arya Samaja an opportunity of giving the proverbial devil his due. If the silliness of a proposal is to be covered by a big ' if,' let us propose an enquiry to be instituted into a hypothetical charge of murder against the editor of *The Times.* None loses by the inquiry, and if it be proved that the august editor is guilty of the awful crime of murder, he can have no objection to being sent to the gallows.

RANGILA RASUL.

After three years of continuous dragging in the lower courts, the Rangila Rasul case has at last been finally disposed of in the High Court of Judicature of Lahore. Dr. Gokal Chand Narang, who appeared for the accused, argued with his usual eloquence, cogency and erudition that for the application of Section 153 A., I. P. C., it was necessary to prove that the publisher against whom the case was instituted had *intended* to create feelings of enmity and hatred between Hindus and Muhammadans. Even if as a result of the publication of the book, a riot had actually taken place, which it did not, the responsibility for it could not be legally foisted on the accused, unless additional evidence could be adduced to show that he had intentionally sought to create trouble. In the book itself there was nothing to show that either the Hindu or the Muhammadan commu-

nity was, as such, incited to violence. That a section of Muhammadans viewed the book as characterised by a tendency to that end, of which view, too, there was no evidence on record, constituted no legal proof against the publisher. Even if it could be demonstrated—which however, had not been, and could not be done—that the trend of the contents of the publication was such as to threaten to engender bad blood, the learned counsel quoted legal authorities to establish that that, too, would not form evidence to damn the accused. The factor that formed the essence of the crime was the offender's intent, which the prosecution had entirely ignored. Justice Dalip Singh, who was all ears while listening to both the argument and the response and who thrashed every point of law with the counsels on either side has accepted the plea advanced by Dr. Narang and acquitted Mr. Rajpal.

It was the Government that in response to the loud uproar of fanatic Muslims, sanctioned in a moment of frenzy the lodging of the case. It has wasted three years of precious time of both Mahashaya Rajpal and its own legal machinery, besides squandering large amounts of public and private money. Who will call it to account for this gratuitous wastage? Its judiciary, too, which in the original court convicted the accused to one and a half years's imprisonment besides a fine of Rs. 1000 and in the Sessions Court only reduced the sentense by a year's rigorous imprisonment, has proved its capacity of forming right judgment which the High Court has only smashed. Is there any agency to take the subordinate courts to task?

The most important bearing of the case is that the life of Muhammad, the Prophet of Islam, has been denied immunity from criticism. We wonder why Musalmans get offended by reviews of their Prophet's career, no matter how adverse the latter be, when they, while out on their evangelization mission, incorporate the to them God-appointed ministry of Muhammad among essentials of their faith. The authenticity of the facts stated in *Rangila Rasul* was proved to the hilt, when the challenge thrown out in this behalf by the learned counsel for the accused was not only not taken up but the issue declared by the prosecution as irrelevant. It was the style of narration to which objection was raised, not the matter contained in the publication. In the original court personal witnesses of the incidents

from the Prophet's life, to which reference was made in *Rangila Rasul*, were demanded. What could be more ludicrous ? Was not this a confession that the incidents described needed no proof.

The sane course for our Muhammadan brethren, when their religion comes in for censure, is to reply to the castigations in the light of facts as they view then, and not to run to courts. The Prophet does not appear to have gained by the hearing at various stages of the case against *Rangila Rasul*. The questionable parts of his private life have, on the other hand, gained much greater publicity than the book alone could ever have given them. Do not Muslims themselves indulge in criticism, sometimes highly inflammatory of other religions ? The Government has in fact made an avowal to that effect. It is only the latter's misguided notions of expediency that leave them scot-free. No credit is surely due either to their religion or to the civility of their civic behaviour, if they do not suffer, as Arya Samajists are repeatedly made to. The favourite wife will not escape Nemesis.

RELIGION RUN AMUCK.

The Muslim publishes the following excerpt from *The Literary Digest* :—

" Successive hordes of soldiers pouring out of the North, armed to the teeth, bent on war and destruction, attempting by the iron hand of force to win the sepulcher of the Prince of Peace—this was Christianity. In that tragic debauchery of religion run amuck, the Moslem sees none of that tender love of Christ which made Him reject the compulsion of the sword, restrain forces at His command and submit unbitterly to the horrors of torture and death.

" If, in the mind of the Mussulman, the Crusades could be separated and distinguished from true Christianity, much would be gained. But they are not separated in the mind of the Christian ! The Church has not renounced them. Still she vindicates them and champions them. Still they are taught with emotional sublimation in her schools and preached from her pulpits ! If Christianity itself recognizes no incompatibility between the ruthlessness of the Crusades and the tenderness of the Christ, how can a Moslem be expected to make the distinction ?

" If Crusades and past struggles could be forgotten by the

Moslem world, there would be no forgetting the war that has just closed. Thinking Moslems are not so shallow as to blame *(?) that disaster on Christianity ; but they see clearly that during the World War Christianity stood for nothing better than Islam, for the Christian Church throughout the carnage put the stamp of divine approval on every campaign of every army,"

" But if the principle of love that is embodied in the teachings of Christ were believed and practised by Christians, the Moslem world would rub its eyes in amazement, and would seek the spiritual source of such sublime faith. Christ believed and taught and based His entire career on a conviction that love, without the aid of arms, or armies, or blockades, or poison gas—that love alone could conquer. He seemed to believe that love was actually more powerful, more effective, and ultimately more surely victorious than any physical force.

" Christianity has never dared to believe what Christ did, much less to practise it. But until Christianity does believe the teachings of its Christ, and dares to practise them, it will not win Islam. This would not mean the refusal of the Church of Christ to sanction, bless, and abet war, because of a sane conviction that there is a greater force by which every objective of the Kingdom of God can be accomplished—because of a conviction that the power of love can accomplish all things more certainly, more thoroughly, and more quickly than any other force."

Islam needs to take this lesson to heart as does Chrisianity. It is high time religion were to identify itself with love and not with hatred, with peace, not with rowdyism and riots.

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